

CHILDREN'S BOOK
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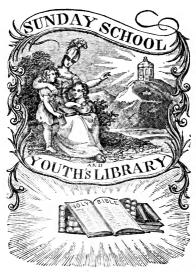








AUGUST OFFERING.



Temple of Truth.

PUBLISHED FOR THE
METHODIST EPISCOPAL CHURCH.



OFFERING FOR AUGUST, 1834.

CONVERSATIONS

OF A

FATHER WITH HIS CHILDREN.

CONCLUDED.

The works of God above, below,
Within us, and around,
Are pages in that book to show,
How God himself is found.—Keble.

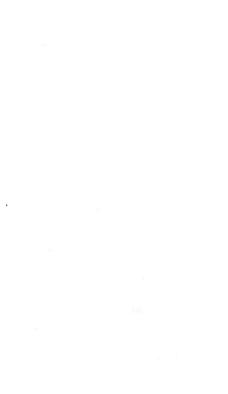


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CONVERSATIONS.

CONTINUED.

CONVERSATION IV.

A SNOWY DAY.

WHEN our young friends rose next morning, the ground was entirely covered with snow; and it continued to fall very thick, and in large flakes.

"There will be no going out to-day," said their papa; "but you know how to amuse yourselves within doors."

"O yes, papa," said Mary, "we shall not be at any great loss, especially if you will help us a little."

"Very well, my dears," said their papa; "first, let us take care to have our morning business well done; and, I dare say, we shall find something to talk about afterward."

Mary then went to her room, to study her French lesson; Charles took his Latin in hand; and little Henry sat down to his copy. They were very regular in their hours of study, and when they had done, they were sure to find a welcome in their papa's room. He delighted in making himself a cheerful companion and agreeable friend to his children, as well as being their monitor and teacher. The lessons were all learned with great care, on the day we were just speaking of, though the learners could not help, now and then, looking out of the window at the snow, as it continued to fall.

As soon as the morning's business was over, they hastened to their papa's room, and began to put questions to him much faster than he

could answer them.

"One at a time, little people, if you please," said he; "we shall have plenty of time; and I really cannot answer all at once. What does

my youngest of all say?"

H. O, papa! I am so afraid this snow has covered all the poor sheep. They were in the meadow yesterday, just opposite my bed room window, and I cannot see one to-day. Poor things! I'm afraid they are buried in the snow, papa.

P. No, my boy. I dare say, Farmer Careful has got them all safe in his fold, and has given them a good breakfast of hay before now. He would be a very poor farmer, if he did not take care of his sheep at such seasons as this. But, as Mary read to us from Thomson yesterday, a sudden and heavy fall of snow, drifted by a boisterous wind, has been often known to cover whole flocks of sheep, and herds of cattle, and men, women, and children, and to bury them in one night. But this is seldom the case in our country.

C. Papa, I asked Mary to tell me the differ-

ence between snow and hail, and she could not.

Will you, papa?
P. Why, Charles, you have put a difficult question. I believe snow and hail are nearly the same thing, in different forms. When the air is so cold as to freeze the little drops of rain, as soon as they are formed in the clouds, they become snow. Hail consists of solid pieces of ice, formed from large drops of rain, driven together by the wind before they are frozen; or, as some suppose, afterward. Sometimes the hailstones come down so large and heavy, as to break the glass in windows, destroy the fruit, cut down whole fields of corn, kill birds, and do all sorts of damage. One thing you will observe: we never have snow in the summer; but hail storms are more frequent in hot weather than in cold. Can you see any reason for this, Mary?

M. Indeed, papa, I cannot; but I never

thought of it before.

P. Well, without entering very deeply into the subject, what say you to this? If snow is formed in the clouds in the summer, (as I think it very likely is,) being so very thin and small, it would melt long before it reached the ground. But hail, being so large and thick, reaches the earth before the heat can melt it; just as if you take a bit of that snow toward the fire, Henry, it will become water in a second: but if you bring a piece of ice, it will be ten times longer before it is melted.

M. I dare say, papa, that is the reason.

C. I think, papa, you have been in countries where snow remains all the year round. Will you tell us about it?

H. I should not like to live there, papa; I could not have my pretty garden, or go for a walk; and, I am sure, I shall be tired in a very

short time, if the snow lasts here.

P. Yes, Henry, I dare say you would soon be tired. But, I think, you would be pleased to see those fine large dogs, of which there is so pretty an account in the Saturday Magazine. I remember you read it to me, Mary.

M. O yes, papa. I quite love those dogs. Poor things, they are very good to search for

the poor travellers in the snow.

P. Indeed, Mary, I do not think you are wrong in calling the dogs good and kind; for they seem to take such a pleasure in saving the poor travellers. But, perhaps, you ought rather to call the monks good and kind, who pass so many years among the snows, on purpose to do good, and who train the dogs to help them. Do you remember where it is, Mary?

M. It is the convent of St. Bernard, I think,

papa-among the Alps.

P. Yes, my love; it is quite delightful to see how contented and cheerful those good men are, and how kind to strangers. If ever any of you go there, look for papa's name. You will find it in July, 18—.

C. O, papa, do you think we shall ever go? I should so like to see the dogs! Will you take

us next summer, papa?

P. No, my boy: I do not think you will go there so soon as that; but when I was a little boy of your age, it did not seem so probable that I should ever go there, as it is now that you may, some time or other, visit those parts; and, if ever you do go, I trust our good Father and Friend will protect you from all the dangers of snows, and avalanches, and every other evil. And, whether you stay at home, or travel abroad by sea or land, I hope you will think of what I have often told you, and will never omit to put yourself under the protection of God, by thanking him for having so long preserved you, and praying to him to be ever your guard and guide. It used to be said, "Frayers and provender never hinder a journey;" and a very true proverb it is, as you will find by experience. experience.

experience.

H. Papa, I always love to hear you talk about God's goodness; but I am afraid you will not be pleased if I do not ask you the meaning of two words you have just used.

P. That's a dear boy;—you know papa had rather be interrupted twenty times, than either of you should omit to inquire into what you do not understand. But what were the two words? I guess the one was "avalanches;"-what was the other, Henry?

H. "Provender," papa.
M. O, Henry! I should have thought you would have known that yourself, without asking papa. Do you not remember in the Bible, in the history of Joseph and his brethren, which we read together before Christmas, one of them opened the sack, which was full of corn, and it is said he did so to give his ass provender? Provender means food

H. Thank you, Mary. I remember it very well: it is such a pretty story! So the proverb says, that prayers and food never hinder a journey. I do not quite understand that, papa. If we stop to dine on the road, it hinders us an hour.

P. Very true, my dear; but, if you do not stop to rest the horses, and refresh them with food and water, it would not only be very cruel, but you would stand the chance of their being jaded and knocked up in the middle of a stage; and that would cause a much longer delay than the hour of dinner.

M. I understand that very well, papa. But, although I know we ought to pray to God, and bless him, I cannot help thinking the time we spend in prayer, when we are on a long journey, must detain us; the horses might travel over a great deal of ground.

P. Well, my love, it is always right to rest upon the highest motive; and we ought always to do our duty, and take pleasure in it, merely because it is our duty, without looking to any present advantage beyond. But still, wl.o knows whether the prayers which a Christian family had offered to God in the morning, may not have preserved them from dangers, which otherwise might have been suffered to overtake them. An everturn of the carriage, and a broken limb, or

a bruised body, would hinder a journey a huna bruised body, would inner a journey a nun-dred times longer than our prayers occupied. But, what is much more, if any accident befall one who has previously put himself at God's disposal, even should the accident be fatal, he is sure of God's favour and blessing: even if an avalanche were to bury a sincere Christian, Charles, it would be no real evil, for his Saviour would take care of his soul, and bless him for would take care of his soul, and bless him for ever. And now, Henry, I must tell you what an avalanche is. In such places as those where our favourites, the St. Bernard dogs, are kept, often in winter a large body of snow will slide down the steep hill, and cover a road, and all who are travelling along it, or a house, or a flock of sheep, in a moment. Sometimes the mass of snow will be as large as a church; sometimes as great as one of our hills. And whether you are walking upon the snow that is loosened and rushes down, or are at the bottom of the hill the danger is equally terrible. of the hill, the danger is equally terrible. A friend of mine was ascending Mont Blanc, some years ago, with some other tourists and guides, when the snow under them rushed down without a moment's warning, and buried three of the poor guides, though all the travellers were saved. At a place called Andermatt, there was a wood of pines planted on the side of the mountain, just above the town, to stop the snow in its fall, which had been preserved and cherished with the greatest care for many ages; but, when I was there, I saw only very young trees just planted; for the French, in the dread.

fu. struggle in that district, in 1799, cut down the wood, to the great distress of the inhabitants, who felt as though their chief protection was taken away. It was very cruel in the French to do so. But I have not heard whether the poor people have at all suffered any mischief in consequence. Yes! my dear children, we have many blessings in this land, which other countries have not; and are free from many dangers to which other people are exposed. We ought, indeed, to be more thankful to our great Benefactor than we are.

Henry, I think, seems almost tired of our long conversation; but, my boy, I must tell you a true story, which, I think, you will understand, and not be tired of. A poor woman, in Somersetshire, had been to market, and was returning home very unwell. She went to a cottage, and night:—I cannot think how they could be so ill-natured,—but they refused her; and she went out and tried to go toward home; but she was too weak, and laid herself down under a hedge: it snowed all the time very hard. A man, meanwhile, came by, and said, "Mistress, why do you lie there to perish of cold. Get up, and try to walk homeward, it is not so far." The poor woman got up and tried to follow him, but she was too weak; and again threw herself down under the hedge. I am afraid this man did not give her all the help in his power, as he ought to have done. The snow fell very thick and fast, and she was soon covered all over

with it. The man said nothing about it, for fear of being blamed, or getting into trouble, if she was dead: he certainly ought to have told her friends directly. At last her neighbours went out to search for her with sticks, and, after some time, a man heard her voice, crying out, "Don't kill me." And there they found the poor woman, who had lain in the snow at least seven days. She lived, and did well afterward. There is another story of a poor woman, who, I'm afraid, was tipsy, and who lay buried in the snow nine days, and was taken out alive. You will find them both in the first volume of the Saturday Magazine.

H. Papa, what naughty people they were at the cottage to turn a poor sick woman out in such a cold night! And what a naughty man that was not to help her on, or send some neigh-

bours to her!

P. Indeed, Henry, I am afraid they were not kind-hearted people. And I hope my dear children will always try to assist persons in distress. Most of us have an opportunity of doing a kind act some time or other; and it is our duty, and we should make it our pleasure, to do good. A person who is actively employed in doing good, on right motives, is always among the happiest people in the world.

CONVERSATION V.

FEBRUARY .- THE SNOW GIANT.

The snow was very deep, and remained on the ground many weeks that year, far longer than enough to tire little Henry or others older and more patient than he, had it confined them to the house all the time. But such was by no means the case with our young friends; the roads were beaten by passengers, and their papa very often took his children for a walk, which they always much enjoyed. The wind had drifted the snow very much, so that while some open places were almost bare, in others it was many feet deep; and had assumed various shapes and forms; which, with a little aid of the fancy, our young travellers called make-believe houses, and churches, and alcoves, and all sorts of buildings, and caves, and mountains, and festoons of vines, and whatever else their little imaginations invented.

One great heap Mary called Mont Blanc, another Mount St. Bernard; and then Henry would tell Phillis and Ranger, which generally accompanied them, to go search out the poor travellers in the snow. In all this papa was as much a child as any of them; he never allowed them to go alone, for fear of accidents, but always either joined the little party himself, or sent his trusty man William, who was a very good substitute, always taking care of his charge, but

always amusing and pleasing them, and joining

in their little sports.

One day their papa told Charles to bring him Bewick's Birds, and found the vignette which gives a lively and humorous description of boys and girls making a giant of snow.

"O, papa," said Charles, "will you let us

make one, it is so very pretty. I think we could

make one, papa."

This was the very pleasure his papa meant to give them when he sent Charles for the book. "We will try then," said he. "Call William, my boy, and put on your strong shoes, and we will lose no time; for I rather expect a thaw soon; and then our sport would probably be spoiled till next winter."

"What is a thaw, papa?" said little Henry, as soon as he returned ready equipped for their en-

terprise.

"It is when the weather becomes warm enough

to melt the snow, my boy."

to melt the snow, my boy."

"O," replied Henry, "I shall be sorry when the thaw comes, papa; we shall lose Mont Blanc, and St. Bernard, and St. Paul's cathedral, and the giant's cave, and all those pretty things."

P. But will you not be glad to visit your little garden again: I dare say you will find some snow-drops looking very pretty? And will you not be glad to see the poor sheep, for whose safety you were so much afraid, enjoying themselves again in the green meadows? selves again in the green meadows?

"O yes," replied Henry. "But come, papa, William is ready, and he says he is willing too,

and likes the thought very much, and Charles has got a spade in his hand. Come, Mary, we shall have such fun."

Poor Mary had caught a little cold, and at breakfast time it had been voted prudent for her to keep house all day, and nurse it. Her papa saw a slight look of disappointment on her face, and felt almost sorry that he had proposed the little plan for which all the rest were now ready. Mary was a very sweet-tempered girl; and even had her father offered to put off the sport till she was able to join in it, she would, on no account, have consented. She was not a selfish child, and was always, in her little way, trying to give pleasure to others and make them happy. She was, therefore, as much beloved as she was amiable; and every one—papa, brothers, servants, and all friends, took delight in being kind and attentive to her.

and attentive to her.

"Cheer up, Mary," said her papa. "I should have been better pleased, if you had been able to join the party. But it is now better otherwise. We will, however, be workmen for you, and will build our giant in the lawn just before the window, where you may see all our operations."

M. Thank you, dear papa, I shall watch you very closely, and enjoy the fun, though I could have wished to join you with my hands as well

as my eyes.

The work went on very well, though Charles and Henry could do nothing but (what brick-layers' boys do in a real building) bring the mortar and bricks. They brought the snow; and papa and William built up the man, as high as they could reach: and then, when they found he had grown too tall for them, William was speedily despatched to get a pair of steps to enable them to reach his head. They placed two great pieces of cinder for his eyes, and put a pipe in his mouth, and they capped him with an old black bat.

As soon as their labours were over, the boys hastened to their sister, overjoyed with their morning's feat.

"Well, Mary," said Henry, "is he not a very

fine man; have we not worked well?"

"Yes, my masters," said she, "but I think, Charles, you ought not to have disgraced your hero by such an old hat as that. You should have bound his brow with laurel. I quite wonder at your want of taste."

"Ah, my dear girl," said Charles, "if you had been with us ——. But I hope, Mary, you enjoyed the work as it was going on."

"Very much indeed, Charles," said she; "I hope my cold will be soon gone, and then I shall

"Well, Mary," said her papa, "I hope you like our performance! We have just finished it in time; for I think a thaw is coming. What say you to our giant?"

M. I think it looks like a grim monster, papa,

enough to frighten one.

P. It does, my love. And while we were making it, I could not help thinking of those horrible monsters which the poor heathen make for

their gods-large giants with many hands, each armed with an instrument of torture; faces which appear full of fury and cruelty; and many feet, seemingly swift only to shed blood. O, my dear loves! how thankful ought we to be that we dwell in a land where the true light shines. The God whom we serve is full of power, but full also of love and kindness; he delights to do good to his creatures, and to make them happy. Nothing is too great for his power to control: no being is too small for his care and goodness to reach. He is our King and Governor, we must fear to offend him; and we must obey him with cheerfulness. He is our Father and great Bene-factor, we must love him, and be thankful to him, and trust in him. And if we love him, who so loved us as to give his beloved Son to die for us, and to be our Saviour; we shall show our graand to be our saviour; we shall show our grat-titude and love to him, by loving our fellow crea-tures, and doing good to all as far as we are able, for his sake. It is no merit of our own; it is of God's mercy that we are not now worshippers of idols. Can we do less than give up ourselves to his service, not as making any worthy return for such blessings; but as showing our gratitude to the one only God, our Father and Friend, our Saviour and Redeemer, our Sanctifier and Comforter!



Swiss Mountain Scene.

CONVERSATION VI.

THE THAW.

THEIR papa was quite right in his expectations of a thaw. When Charles got up in the
morning, he ran to the window to see the snow
giant, and there it was safe and upright, as they
left it. But the snow was melting about the
house, and it began to rain; and before he got
down to the breakfast room, he saw clearly that
there was no going out that day. The thaw was
very sudden, and the rain poured hard; and at
last, as they were all three looking at the giant,
they saw his hat drop off, and his pipe fall from
Angust, 1834.

his mouth; and then his head rolled down, and was smashed all to pieces.

"Poor giant!" said Charles, "your life has been very short indeed."

"How very glad I am," said Mary, "that you did not put your work off another day, to wait for my cold to be gone."

About mid-day, so rapid had been the thaw, the grass of the meadows began to make a show; the garden was almost cleared of its white co-vering, and Farmer Careful's wheat had thrown off its warm blanket, and looked quite green and fresh.

"O, papa!" cried Henry, "as he ran into the library, only look at the brook, it is quite full, and the little meadow is covered with water:

and William says the flood is all over the road."

"I expected it would be so," said his papa,
"the frost had made the ground so hard, and the
thaw is so sudden, that the melted snow runs into the brook, as it would off the tiles into the muo me prook, as it would off the tiles into the spout. I fear, to-morrow, we shall have a great flood in the river; I shall be very sorry, because it will do much damage to many people; but it will be a very grand sight, and if it is a fine day, we will go to the top of the Castle Field to see it."

Next day the river, which is a very celebrated one, though we need not tell its name, came down in its full strength. Many mountains of Wales pour all their torrents into it; and it is swollen by many a tributary stream, before it reaches the part where our three little friends

were ready to witness it. The Castle Field rose very suddenly in one of its corners, from the bank of the river; and from the top of it they had a commanding view of the whole country, through which the river winds its way; and at the same time, they were near enough to see plainly whatever might be borne down by the flood.

"O!" cried Henry, "there is a very large piece of timber coming down—and such a quantity of sticks—but, what is that, papa, that shines so in the sun?"

so in the sun ?"

P. That is a large piece of ice. The frost was so long and hard, that the river was frozen over, and now the flood is bringing it down; see, there is another much larger piece. But what

"It is a barge, papa," said Mary, "but I see no men in it: what can it be!"

"I dare say," said her papa, "she is broken from her moorings. How very fast the river is rising! I fear it will reach poor old Nanny's cottage. Come, my children, let us return home that way, and invite the poor old creature to come up to our house, should the flood threaten to invade her little domain. I see it has crept to the corner of her garden already."

The party soon reached the cottage, and found old Nanny in sad trouble and fear. Her little cottage was the picture of neatness; and she was, on the whole, a very contented old body; but she was almost fretting at the idea of having her house flooded, and scarcely knew what she

was doing.

"Come, Charles," said his papa, "return to the house, and call William, and tell him to bring old David with him, to carry poor Nanny's fur-niture up stairs. And you shall come, and take up your lodging with us, Nanny."

The poor old woman was very much pleased,

and, thanking the gentleman twenty times, said with a smile, "But we are too many, sir."

"Too many! Nanny; why I thought you

lived alone "

"O, bless your honour," replied the dame; "there is my poor pig, and my cat. I must not run away, and leave them."

"You shall not leave them, Nanny; the men will drive the pig, when you have put your chairs and tables safe; and you may bring pussey

vourself."

The old woman was quite delighted with this arrangement, and so were our three young friends. Meanwhile, the water rose so rapidly, that the poor creature had just time to lock her door, and be off, when the cottage was surrounded. As they walked home, Mary observed to her papa, how very rapidly the flood rose, and that she had never seen such a flood before.

P. No, my dear child, in this favoured country we very seldom experience any of those violent visitations, which often, in others, carry desolation with them. But you may remember reading of a very dreadful flood in Scotland, a few years ago, which swept off whole flocks of sheep, and ricks, and houses, and carried away many human beings too. I forget the particu-

lars; but it was told with very great feeling by an eye witness at the time. I well remember, in the July of the same summer, in which I saw the dogs of St. Bernard, (and it was just at the time when I was there,) a most melancholy event happened in another part of Switzerland. During the winter before, a large barrier of ice had been formed across the valley, about twentyfour miles above a town called Martigny. This bank blocked up the river, and made a very large lake above it. Just as when Charles and Henry stop up the brook in the summer, with stones and sods, to form a make-believe flood. But this was no make-believe; but a very large real lake. The inhabitants down the valley were aware of the danger; for the barrier of ice was discovered by some shepherds early in the spring; and they employed men at the risk of their lives, to cut, what they called a gallery, through the ice, and let the water off by degrees. They had got rid of one third in this way; but what remained was still a very great lake; and all on a sudden, when the fears of the people had abated, and their caution was slumbering, the barrier burst, and the water rushed down with dreadful violence, sweeping every thing before it; nothing could resist it. Numbers of cattle, and sheep, and men, women, and children perished in the flood. At a place called Burgh, eighty houses were swept clean away; and a few people there saved themselves in the church tower. I saw some rocks as large as old Nanny's cottage, which were rolled down for a great distance.

When I passed through the valley, which was before fertile and beautiful, only a few weeks after, it was one unmixed scene of desolation; and in many places, the ground was covered ten or twenty feet high with house timber, and trees torn up by the roots; and every other sign and relic of destruction. It was all the work of half an hour; and so dreadfully rapid was the flood, that it rushed down the twenty-four miles to Martigny, in an hour and a quarter; though it had before been calculated, that at least five It had before been calculated, that at least five hours' warning would be given The tremendous roar, however, gave most people time to escape. I remember walking with a poor man up a hill which commanded this valley; poor fellow! he had lost his little store of cows, and his poor dear children too, in the flood; and as he turned round to look on the spot where his cottage once stood, he said very calmly, and without a mur-"Poor man," said Mary, "I hope God com-forted him in his sorrow, papa!"

P. Indeed, my love, I thought I could perceive in his eye marks of a resigned and pious spirit, and one that was ready to say in the words of his Saviour, "Not my will, Father, but thine be done:" and if that were so, no doubt he felt the comfort within him, which God alone can give.

We are in great danger, my dears, of forget-ting what we owe to God's providence, when we have been long free from trouble; and we ought always, when we hear of other persons suffering, to be very thankful to Him who alone

preserves us. And while we are in health and hand, to help us in all dangers and troubles, whenever they might come. And never should we omit to pray also, that our good Father would succour, "help, and comfort all" our poor fellow creatures, who may be in perils and afflictions, when we are free from them.

when we are free from them.

"Papa," said little Henry, "I am afraid I cannot do that; it is not in my prayer."

"Well, my dear boy," replied his papa, "we can easily make up for that omission. Young Christians should begin with short prayers, and add to them, from time to time, as they feel their wants, or grow in knowledge. Suppose, Henry, you only add just now, 'God bless, and help, all in trouble and danger.' So for the present, my dear children, good by."

Our three young friends took charge of old Nanny and her live stock, and made them all very comfortable. And although they were glad when the flood was gone, they felt a little sorry when the old woman's return to her cottage put an end to this little pleasing addition to their daily business. They did not, however, break off all intercourse with the objects of their care. Henry often begged a little phial full of milk as a treat for poor puss, and Charles as often took a few peas for master piggy, as they called Nanny's other treasure, while Mary seldom passed the cottage without carrying in her little basket something or other for the good old woman herself.

CONVERSATION VII.

BIRDS AND THEIR NESTS.

ONE morning in March, little Henry ran in to his papa, exclaiming, "O, papa, we have found such a pretty bird's nest in the shady walk; it is not quite finished: we saw the little bird carrying a piece of moss from the lawn, and we looked where she went, and so we found the nest. May I not bring it into the house, papa? I should like it very much; but Mary says I must not, and Charles says so too. I should like it, papa. Why will they not let me?"

"Mary and Charles are quite right, my boy," said his papa, "I should have been very sorry if you had disturbed the poor little couple.— Suppose I was building a house for you all, and just as I had got it ready, how should we like a parcel of people to pull it down and carry off the materials for their amusement.

H. I should not like that at all, papa, but I never thought it was the same thing. At old Nanny's cottage there are two or three long strings of birds' eggs, that look so very pretty: some white, and some blue, and some green, and some spotted; all sorts of eggs. Her grandson Robert brought them to her last year. I should so like to have a string of them in my nursery. May I, papa? Nanny said he should bring me some, if you would let him.

Mary and Charles came into the room just as

Henry was describing the old woman's strings of eggs, and before his papa could answer Henry,

Mary said,

"O, papa, I hope you will not let the boy bring any eggs here. I had rather give Henry one of my best toys. I think old Nanny's Robert is a very cruel boy. I heard him tell his grand-

is a very cruet boy. I heard him tell his grandmother how the poor birds cried all round him
when he was taking their nests, and he seemed
to be quite pleased in relating their trouble."
Charles, I am sure, papa, Henry is a very
kind-hearted boy, and would not give pain to any
thing if he knew it. And when he knows better
he will agree with Mary and me. I remember the time when I wished very much to join in bird's nesting with Robert, but I would not go now on any account. I once saw him take a poor wren's nest close to the shrubbery, and the little thing cried so pitifully, I felt quite sorry for her; and Robert only laughed.

Henry would not allow his papa to answer, but almost crying, interrupted him as he was going to speak. "Indeed, papa, I do not wish it at all now, I am sure. I never thought of doing any harm to the poor little birds, only the eggs looked so pretty in Nanny's cottage; but I would not have them now, on any account, if Robert were to offer me all the best he has; and I am sure we will let the little birds build their nest in the shady walk, without disturbing them "

Papa. I am very glad to hear you say so, my boy. Bird's nesting is a much more cruel sport

than most young people consider it to be. Indeed, they do not seem to reflect on the cruelty at all. Beside, I scarcely ever knew a boy fond of that amusement who would not rather be idle all day than work or learn, or who would not all day than work or learn, or who would not rather lounge about than go to church on a Sunday, or who would not be ready for any other cruel sport beside robbing the helpless birds of their little homes, and their eggs, or young ones. But, Charles, continued their papa, what little birds are they that are building in the shady walk, whose nest Henry desired to take. Do

you know?

you know?

C. I thought, papa, it was a robin redbreast's at first, but 1 did not see the bird distinctly.—
Perhaps it is a goldfinch's: I shall be very glad of that, for we shall see their pretty plumage, such beautiful yellow feathers, and hear their sweet song in the summer.

P. What say you, Mary? but first tell me how it is built? on the ground, or upon a spray,

or where?

M. It is built on the fork of a hawthorn, papa,

and I thought it looked like a skylark.

P. O, Mary! you and Charles have a great deal to learn about birds. Without seeing either the nest or the builder, I can tell you it is neither a redbreast, nor a skylark. Come, let us go and see what it is. Come, Henry, my man! we will not disturb your little friends, as I am sure you will now consider them; we can watch them without hurting them, or spoiling their nest, or frightening them at all from their work.

At this moment, it began to rain hard, and since it seemed to be set in for the day, all thoughts of determining the question by visiting the nest were laid aside; and Henry having ventured his opinion that the bird was a swallow, Mary begged her papa to tell them how he could know it was not a skylark; and Charles was equally desirous of learning why his first guess was so wrong, and why it could not be a robin. "My dear children," said their papa, "I am no great naturalist myself, and I shall be sorry if you will not know a great deal more about the matter before you are grown up, than ever I did.

It you will not know a great dear more about the matter before you are grown up, than ever I did. It is a very pleasing and a very improving study. It conveys knowledge of a most instructive kind, while it affords constant, innocent, and delightful amusement; and in a religious, pious mind, it is always lifting up our thoughts to the goodness and wisdom of Him who made us all. I have often wisdom of Him who made us all. I have often thought that a person who is not only a good naturalist, but also a good Christian, lives by far the most agreeable and happy life on earth. "But, papa," said Charles, "will you tell me what is a naturalist? I don't exactly know: though I think I can nearly guess."

P. We call a naturalist one who delights to examine plants, and all sorts of creatures, birds, and beasts, and fishes, and all the other works.

of nature, or rather the works of God in nature; to learn all about their habits, and food, and their young ones, where they live, and how they differ from each other, and where they agree in short, all about them.

M. O then, papa, a naturalist would be able to tell us all about the nests of birds; and I so much wish to know how you could tell that Charles and I were both wrong, without seeing either the birds or their nests.

P. I can tell you that without being much of a naturalist. You say the nest in the shady walk is being built on the branch of a tree. Now, as to Charles's robin redbreasts, I believe they always build in a little hollow on the side of a bank, or at the root of a tree, or sometimes in a hole of an old tree; but I think they never choose to build their houses on the sprays .-But we will ask our friend, Mr. F., about that. Well, then again, as to your skylark, Mary, she always builds on the ground; generally by the side of a stone or clod, to shelter her little home from the cold and wind-and (such is the discernment given to her by nature) almost always on the south, or sunny side. I should not be surprised, if it were the nest of a goldfinch, except, perhaps, it is too early for that little mason to begin his summer house yet. And now, my little man, I think you can inform us why it is not a swallow. Where have you ever seen swallows' nests?

"O, yes!" replied Henry; "I can tell that swallows build against the wall of the house:

remember, now, watching them last summer."

P. Well, my dear children, I shall be very glad, this spring, to talk with you again and again upon this subject. I dare say, we shall all learn more than we know at present. There

is a very pretty little book, written by Mr. ——. We will read that together. But I dare say, Mary and Charles, you can tell me, from your own observations, before we read a word on the subject, the difference between a partridge and a rook, as to the place they select for their nest.

M. I know, papa, that rooks build on high trees.

C. And I know that the partridge builds her nest on the ground; because, last summer, the harvestnen found a nest while they were cutting the clover, and all the little eggs were there; and they left some of the clover standing to protect them.

H. Pray, papa, tell me about those poor partridges. I saw such pretty little things running along the ground last year. Do you

remember, papa?

P. Yes, my boy, I remember very well: and do you remember my showing you the two old birds flying so low, just before us; so near, that we thought we could have struck them down with a stick?

H. I remember that, papa, and you said it was to save their young. Will you tell me how that was?

P. The love of their little ones, my boy, is very strong in other creatures, beside man. And many birds and beasts show a most wonderful instinct in protecting their young. It is very striking in a partridge. She is a poor, harmless, weak bird, unable to defend her little

brood; and so, when she sees either a dog or a man, or any other enemy, as she supposes, coming, instead of attempting, as an eagle or a swan would do, to defend them, she will pretend to be wounded, and will run along the ground, shivering with her wings, or will fly a little distance before, fluttering and crying, in the hope of drawing the man or dog away from her little helpless ones. So strong is her love for them, and her anxiety to protect them from their enemies, that she will expose herself to attacks, and to the risk of being killed herself. Often, when a kite has been hovering over a covey of their young, the old ones will fly up at the bird of prey, screaming and fighting with all their might, to save their brood.

mign, to save their brood.

I remember once, on the top of a mountain on the Alps, a poor mother bird lost her own life in her attempts to draw off two travellers from her young ones. The tourists came suddenly upon the brood, and one of them picked up a stone, and struck the poor bird, and broke her wing. It was a very pretty ptarmigan; her wings were half white and half brown. I know the gentleman was very sorry when he saw the poor thing unable to fly; but the guide carried it in great triumph through the town of Andermatt, the same place, Mary, above which I told you there had been a wood of firs, which were planted to check the avalanches, but which the

French so unkindly cut down.

H. Indeed, papa, I am very sorry the gentleman struck the poor bird; I wonder what he did with it: I dare say he was very sorry himself.

P. I can tell you, my boy, what was done with it; the two friends ate it for dinner. But, Henry, I must tell you of another point in which this instinct, the love of their offspring, shows itself very strong, though it is before the little birds are hatched.

"O papa!" interrupted Henry, "pray tell me what is instinct? I did not know the word,

but I thought I saw your meaning."

P. Instinct, my child, is something which God almighty has given to other creatures to serve instead of reason, which he bestowed only on man. An animal is said to be guided by instinct, when it acts without experience, and without instruction. Perhaps, this poor mother bird had never seen a man before, so she could not have learned from the past the curious trick she practised; and certainly she could not be instructed as children are. Now, Henry, do you know what instinct is?

H. I think I do now, papa.

M. I believe, papa, you have told me, that it is by instinct that the lamb runs directly after its birth to suck the teat of the ewe. And that birds build their nests, and sit so long, and with so much patience, on their eggs.

so much patience, on their eggs.

P. Just so, my love. This is not the first time Henry's question has led us to some very pleasant conversation; and though I was going to tell him of another remarkable instance of it, in his favourite birds, the partridges, I think he

will wait patiently till we have said a few more words about instinct.

H. O yes, papa; I am sure I shall listen to you myself, without being tired.

you myself, without being tired.

P. Well, children, Dr. Paley has written very clearly on the subject. His chapter is too long, and perhaps, in some points, too difficult for you at present, but I hope you will read his book called Natural Theology when you are grown up. It is full of most interesting and improving facts; and shows so clearly and strongly the goodness and wisdom of God, that it affords delight to Christians again and again, every time we read it.

Perhaps you do not know that if eggs are kept in a warm place, not too hot, but about the warmth of a bird's body, little birds will be hatched there just as if the eggs had been under the hen herself. Well! now suppose two sparrows were so hatched in an oven, they would proceed, when they were grown up, just like other sparrows, to build their nest when the time came; the eggs would be laid in it precisely in the same way, and the hen would begin to sit just at the same time; all would be exactly the same, as if they had been hatched under their mother. And when their little ones came from the eggs, they would give them their proper food, and breed them up just in the same manner as other sparrows. This is all instinct. It is what God himself teaches them; and it has nothing at all to do with reason or experience. How could these sparrows know when they ought to build their nest, or 'what was in their eggs, or how sitting upon them would bring little sparrows out of them? How could the parent bird tell that the warmth of her body would, in its proper time, bring a perfect living bird like herself, out of a round white ball, that looks more like a piece of chalk than a sparrow?

Indeed, to show that it is not reason, a poor silly hen will sit upon pieces of chalk, or upon duck's eggs, and fancy them her own eggs; and when the little ducks come out and go into the water, even that does not tell her they are not her own; but she will run along the edge of the pond, calling them most piteously, as if she was afraid her little chickens would be drowned. And the little things, all the while, instead of obeying her call, swim about and enjoy themselves just as much as if they had been hatched under the same mother duck which produced the eggs. Now what could have told these ducklings to take to the water? Their mother (who is perhaps the only bird they ever saw) is terrified at the very sight of their wetting their feet. This is instinct. It is the lesson which God alone teaches.

"Thank you, papa," said Henry. "I quite understand it now. But will you tell me about the partridge?"

P. O, my boy, I have only one thing to tell you now. The poor bird clings so fast to her eggs, or to her little ones in her nest, that she will suffer a mower to come close up to them,

and even cut them or herself through with the scythe before she will desert them, and take flight to save herself. No mother or father would press their dearest child to their bosom, to save it from the attack of man or beast, more closely and firmly than this poor bird will to the very last moment sit unmoved upon her eggs, or over her little helpless ones, in the hope of saving them from the destruction which she feels is approaching.

C. Poor things! I think their house is not nearly so safe a place as a rook's. Dogs can easily find them, and men or cattle may tread upon them; but rooks are so high that they are out of the reach of such dangers.

M. Very true, Charles; but now do you not remember last year, when there was a very high wind during the night, old David told us next morning that the ground under the elms was all strewed with poor little dead rooks, that had been tumbled out of their nests by the violence of the storm? So they are not safe from all dangers, Charles.

P. Well, my children, so it is with birds, and so it is in the life of us, men, and women, and children. There is generally in every station, and rank, and age, a mixture of good and evil. The poor man often thinks the rich man free from all trouble, because he is not suffering under the evils which distress himself; and often a rich man who is afflicted with pain and sickness, thinks that a poor healthy man has no cause to complain. But if each knew all the real evils of the other's condition, they would be both more contented with their own. And when any of us reflect on the numberless dangers which surround us, we ought to feel grateful to the good providence of God, which has hitherto preserved us; and to pray to him daily for his fatherly kindness and care. But now, children, as it continues to rain hard, and we cannot go out to-day, you shall each choose a bird for us to talk about when we meet again in the afternoon. What shall yours be, Mary?

M. I think, papa, I should like to talk about an ostrich. There is the picture of one in the little book you gave me some time ago.

tittle book you gave me some time ago.

C. I should wish you, papa, to tell us all about an eagle. I remember there is one in the picture of St. John. I like a pheasant,

H. I think I should like to hear you talk about a swallow, papa. I remember what pretty little ones we saw peeping out of their nest last year, and chirping so nicely.

CONVERSATION VIII.

THE WHISTLING SWAN.

In the afternoon, the three children were quite glad to see it continue to rain; for though they were always pleased to go out and take a walk, yet they were so much bent on hearing what their papa had promised to tell them about the

birds, that they much preferred being kept close prisoners in the house by the weather.

On their coming into the library their papa said, "Well, now for our feathery friends; shall

we try our hand upon the eagle first?"

"O, papa," said Charles, interrupting him, "I quite forgot what you once promised us. Do you remember, when we saw the wild ducks at the mill, you said you would, some time or other, read to us a pretty account of some wild swans written by a friend of yours; I forget his name, papa."

P. Well, my love, his name is the Reverend
T. C., a very old and good friend of mine. Do you wish me to read his story to you now.
C. O yes, papa, I should be very glad indeed.

I should much rather hear about the swans than about the eagle, which I first chose.

H. I hope he does not use very long and hard

words, papa.

P. No, my boy, he writes like a sensible man, to be understood, not to show off his knowledge of Latin and Greek, and fine, difficult, out-of-theway expressions. But there are some words in way expressions. But there are some words in his letter which will appear hard to you, and I think I had better just tell you what he says, and I am sure when you grow older you will read the whole letter with very great pleasure.

H. Is this a letter, papa? I thought it was a book. Did it come by the post? It looks like a

book.

P. It is a book, my boy, but it was first written in a letter to a friend of his and mine, M. M.,

at whose house I once spent two or three days very pleasantly. I hope, Charles, if ever you travel, or are far away from us, you will give us an account of all you see. Young folks ought always to have their eyes about them, and observe what is going on every where.*

What a great difference there is among young people in this respect. One boy walks along just as if he had no eyes, or as if he had put them into his pocket; and when he returns home he has nothing to tell us. We may suppose such a conversation as this between him and his friend. What have you seen, Robert? Nothing at all. Where was the wind? I did not observe. Has Farmer Thomas carried all his wheat? I don't know. Does the late hail storm seem to have damaged the crops that are still standing? you went through three or four fields of wheat and barley? I really did not notice. Did you cross the top of the hill? Yes. O then, you passed close to that high tree; I was never there, and have often doubted whether it was an oak or a beech, which did you find it to be? Indeed, I did not take any particular notice.

Then, again, another boy whose eyes are in his head, and who makes good use of them, comes back from his walk full of delight, and able to

^{*} Some friends who saw this in manuscript, thought it so like the story of Eyes and No Eyes, that they supposed it would be considered as having been borrowed from that book. The author, however, has never seen that much-admired work; and has left his own account as he first drew it.

answer most questions put to him by his friend. How much more worthy a reasonable being would these answers in such a conversation be! would these answers in such a conversation be? What have you seen, Richard?—I really was very fortunate this morning: I watched a hawk sailing so beautifully at the corner of the Castle Field, hovering so long over a particular spot, that I determined to see what she was looking after, and I found a very full covey of partridges crouching under the poor mother, who seemed ready to die of fear; they would hardly stir when I came up to them. However, I drove off the hawk, who darted away like an arrow.—Where was the wind?—The wind has been very unsettled all day, it has veered almost round the compass. During my walk it blew from the south-west. I heard the bells of M. T. church so very plainly, and we never hear them except so very plainly, and we never hear them except when the wind comes from that quarter. Has Farmer Thomas carried all his wheat?—Not Farmer Thomas carried all his wheat?—Not quite all: he has left about a third of the great close, which seemed scarcely dry. I should be afraid he cut it too soon; but I suppose it was beaten down very much, and he thought it would ripen better cut, than as it lay down. Does the late hail storm seem to have damaged the crops that are still standing? In some fields which were exposed to the west, and you remember the storm drove from the west, it has cut the wheat and barley both very sadly; but where they were sheltered by the long wood, the grain seems to have escaped almost entirely. It was a very partial storm. It did not reach L. at all; though

they heard the thunder, and saw it look very black toward this part of the country. Is that high tree on the very top of the hill, an oak or a beech?—What seems to us one tree, consists of three beeches growing so close together, that their branches are entwined one with another. They form a most delightful shade; and some one has made a rough bench there, of stone.—It must have been brought from some distance—for it is of limestone, and the country all round is of sandstone.

Now, Mary, which of these two boys, think ye, enjoyed his walk most, or was the more agreeable companion after it, or could derive greater pleasure from thinking over it in his

memory?

M. O, papa! I should think the first did not enjoy it more than a donkey going along the turnpike road to market; and as for a companion, I'm sure he is as stupid and dull as a post; and he laid up nothing at all to remember.

P. Well, Charles, and what say you to the

other boy?

C. Why, papa, I should like to walk with him: he would be sure to point out all that was to be seen; and I should like to talk with him afterward; I dare say, he would describe what he saw as clearly as Mary painted the mill pond and the flowers on the bank, reflected in the water. And I'm sure I should be glad to be able to store my memory with such pleasant things as he did.

P. But tell me, Mary, why I put before you

the case of these two very different boys?

M. To show us, that we ought to use our eyes whenever we walk out; and to make observations on whatever occurs.

P. Very well; and do you remember, my little Henry, what we were talking of before, and

what led me to speak of these boys?

H. O yes, papa, you were going to read to us what your friend wrote in a letter to another friend, about the wild swan. Papa, I think he was the good boy, that used his eyes.

P. So he was, my boy; and now let us read short, as folks call it, when they skip and go on,

and only read what is most needful.

My friend was sitting one day in his room, in Hampshire, (it was in the middle of a very cold winter, January 26, 1823,) when his ears were struck by the sound of a regular beating of wings, and of a loud shrill grating cry. Before he could look up to the window, a broad shadow darkened the room. It was a large flock of wild swans; in such close flight, that the bills of those behind seemed to rest on the tails of those which led the way. He reckoned about thirty, and they proved to be only a detachment from a body of more than a hundred. There was a large tract of land under water during the floods; and there these strangers settled. My friend describes in so very interesting a manner, the opportunities he had of watching them, that he makes one long to have been walking and watching with him. "Sometimes," he says, "I fell in with them riding like a naval squadron upon the wide waters, which overspread the great Heron mea

dow; at other times, stalking on the marshy swamps. With the assistance of a telescope, I could watch their movements from a considerable distance, and observe them when engaged at their toilette, 'bathing their snowy bosoms;' when eager in the pursuit of food, and when taking their turn of sleep, with their heads under their wings; while others of the party, like the watch-boats of a fleet, were sailing round to protect them."

"O, papa!" said Mary, "how very pretty that is. I should so like to have seen them."

"But tell me, papa," said Charles, "what does Mr. C. mean by their toilette! Have birds a toilette! I saw the picture of a mermaid once, with a looking glass and comb in her hand, and you told me that was only a fable, and all make believe; have swans any thing like that?"

"O no, Charles," answered their father, smiling; "Mr. C. has some poetry in his soul, and when he says these beautiful birds were at their toilette, he only means to tell us, in very pretty language, that they were washing and adorning their snowy plumage. It is a very good metaphor. And if we live, my boy, I shall have much to say to you about metaphors.

H. O! papa, I am so afraid these poor birds, in a strange country, would lose their way, and never get back home; or be killed by naughty

boys.

P. You have cause for fear, though not from that quarter. Naughty boys would have the will but not the power to molest them; one of them

was large and strong enough to beat off a dozen boys, and make them take to their heels. But, poor things, they had not been long in their new lodging, when all the country was up in arms against them. The watermen in the harbour got their muskets ready; and old guns that had been long rusting over the farmers' fireplaces, were taken down; and boys actually used their playing marbles, instead of bullets, to shoot at "the great creatures," as they called them.—The poor sheep, and pigs, and cows, and horses, were frightened all over the country, with such cannonading, and put in danger of their lives.—But, as Mr. C. quotes,—

To tell you the truth, no mischief was done, But spoiling the proverb, "As sure as a gun."

However, one gentleman is reported, not indeed to have "shot at a pigeon and killed a crow," but to have fired at a swan and killed a cow.—Mr. C. then gives a very lively description of a large party joining together under the direction of a skilful sportsman; and at last, of a shot being fired, which struck one of the finest birds to the heart. He fell down splash into the water, and was carried into Mr. C.'s room; and here you have an exact portrait of him, and a very fine specimen it is. He is one of the class called whistling swans. Its plumage is beautifully white, studded with a few faint spots of a rust, or light orange colour. These birds are not of the same species with the tame swans, which you may see in our ponds; but they are tame in Russia.

"O, papa!" said Mary, "I wonder whether this swan sung his dying chant before he fell, or was his death too sudden? You know what I

mean, papa?"

P. Yes, my love, I do know what you mean, and my feelings, in answering you, are mingled feelings of pleasure and pain. I love the sweet story to which you allude: it is interwoven with all my early and dear remembrances: but I must love truth better; and I fear the real truth will not quite agree with that pretty classical tale.— The voice of the swan is very harsh and disagreeable; something of a mixture between a cuckoo and a gull. It is said, that the natives of Iceland compare the sounds of a swan to sweet music; but it is believed, that they are pleased with its notes only because it tells them, that their long and dreary winter is nearly at an end; for the swans return to their northern homes, just before the reappearance of spring. Mr. C. is a learned man, as well as a good companion and pleasing writer; and he has brought many passages from old books to prove, that the ancients did not agree in considering the swan as a tuneful melodious creature. And I fear, we must regard the sweet dying song of this celebrated bird, quite as fabulous as the mirror and comb of the mermaid.

C. Papa, I remember hearing somewhere that if one swan of a company die, the rest will crowd around him, and like brothers and sisters, or sons and daughters, lament his death in mournful

songs. Is that true?

- P. My dear boy, perhaps I have read to you this very pretty account of my friend before, and had forgotten it. He mentions this tale, too; and is obliged to deny it like the other. The companions seem to leave the dead ones to thir fate, without taking any notice of them at all.—I am afraid we must give up that pretty fable, which tells of the swan singing its own dirge of death as the last notes it utters; and of the sorrowful survivors chanting their mournful requiem over his body. And, my dear children, you must accustom yourselves from your childhood to follow truth wherever it shall lead you, though it may break many a pleasing and affecting charm.
- H. O, papa, I am so afraid of a swan. I once saw one follow a dog that came near her young ones; and she was so savage, I thought she would eat him. And there is a little book in the nursery that says one blow of a swan's wing would break a grown-up man's leg.

would eat him. And there is a little book in the nursery that says one blow of a swan's wing would break a grown-up man's leg.

P. Well, my man, I wish you never to go too near the brink of a pond; but more for fear of falling in, than of the attack of a swan. You know God has given to other animals, as well as to men, a great love of their offspring; and the swan will exert herself bravely in defence of her young ones. But her bones are hollow, and fitted more for flying than fighting: so I don't quite believe your nursery book. Mary, my love, will you fetch your Thomson's Seasons again; there is a very pretty description of a swan sailing along, ready to defend her little ones.

The stately sailing swan Gives out his snowy plumage to the gale, And arching proud his neck, with oary feet Bears forward fierce, and guards his osier isle, Protective of his young.

C. What do swans eat, papa?

P. There is a great mistake on this point.—
It is often said they devour fish, and frogs, and whatever else they can get; but they only feed upon vegetables, I believe. To enable them to seek the roots and weeds that grow at the bottom of rivers, they have a very long neck, which adds much to their beauty, and which they can keep under water a long time.* Virgil, who was a close observer and ardent admirer of natural objects, well describes this swan's habit of feeding, when, in reference to the neighbourhood of his own native town, he says:—

Or such a field as hapless Mantua lost; Where silver swans sail down the watery road, And graze the floating herbage of the flood.

H. Are whistling swans good to eat, papa?
P. Indeed, my boy, I never tasted one; nor after our friend's account am I anxious to do so. He pronounces it scarcely eatable. But many people had them dressed, sending off joints and pasties to their neighbours. Indeed, at Gloucester, we are told there was a sort of swan

feast at an inn, where the tickets were sold for

* Since this was written, my friend has told me,
that "Lord G. has this said bird quietly swimming and
breeding at Petworth."

a guinea each. There were a vast number of these birds in England that winter. A friend of Mr. C.'s saw sixty exposed for sale in London in one day. There had not been so many known to visit England for thirty years. Mr. C.'s flock of emigrants all returned to their northern home in the spring. So regular are they in their seasons of leaving their own native homes for the winter, and of returning to them at the opening of spring, that they serve as the poor man's almanac in the Orkney Islands. I must quote to you, my dears, the very pious and beautiful sentiment which closes the account of my friend, Mr. C. "These birds know their appointed seasons, and observe the time of their coming. Let them remind us that we have here no abiding city; but that it is our duty and high privilege to prepare for a removal from earth to heaven."

CONVERSATION IX.

SWALLOWS.

Indeed, papa," said Mary, "I am quite sorry we have finished Mr. C.'s account of the whistling swan; will you now tell us about the swallows, the birds chosen by Henry? I wish to hear about them more particularly, because when Charles mentioned them as a class of migratory birds, you seemed, papa, to doubt whether he was right or not. I have often watched them

in the autumn gathering together for some days, and then all at once the whole company seemed to vanish. I thought that was a proof of their leaving this country for another."

P. And so I think it is. And a friend of mine, who has been long acquainted with birds tells me the evidence is so strong on that side of the question, that he feels no doubt at all on

the subject.

C. Is it known, papa, to what country they fly

when they leave ours?

P. I believe that is not known: but they have often been found far out at sea, and have been seen to rest on the masts and rigging of ships, as if they were tired by their long flight. A very beautiful writer, Mr. White, in his History of Selborne, much doubts whether they do not stay here all the winter, and hide themselves in banks, and rocks, and ponds; and he is a very calm and judicious observer. However, they breed here, and form one of our many interesting objects during summer. And we may examine their character and habits without dwelling longer on the question of their migration.

"O, papa," said Henry, "do tell me what old David meant one day. He said there was no fear of rain, the swallows flew so high; and I remember old Nanny saying to us one day, 'It will be sure to be wet, the swallows fly so low.' And I remember it was so. What is the reason,

papa?"

P. The reason is this, my boy. Before wet, the air generally becomes thicker and heavier,

and though we cannot perceive it ourselves, the little flies and insects do. They are able to mount up very high, and play about and sport there on a bright, clear day. But when the air is thick and damp they are compelled to come down almost to the ground. The swallows that feed on those little creatures, and that always feed on the wing, are obliged to follow them, up or down, just as they are to be found. And so before wet, these birds are seen skimming along the surface of meadows, quite near the ground; and when it promises to be fair, you may see them far away up in the sky. Do you understand it now?

H. O yes, papa. But I did not know that

they fed upon the poor flies.

P. Indeed, my boy, they are very useful friends of ours in doing so. If it were not for their constant feeding upon such things, gnats and flies, and other insects would swarm in such countless masses, that the air would be quite choked with them; and they would very much annoy and trouble us; and we could never get rid of them ourselves. The swallows come in to our assisttance, and though they only seek to please them-selves, they are made to profit us.

M. Now, papa, will you tell us about their

building their nests?

P. Yes, my love, and I am able to do so more correctly, from having lately had a conversation with a friend who has long watched them, and is very fond of them. White says the swallow tribe is, of all others, the most

harmless, entertaining, and social. Except one species, all the rest attach themselves to our houses, and amuse us with their songs, and the

active and rapid use of their wings!

The house swallow, says my friend, differs from most other birds in one point. Instead of seeking a retired, secret spot, it builds in the most open and exposed situations. They seem to feel so little concern at the presence of man, that we may, without the least fear of disturbing the little architects, watch them all the time they are building and furnishing their home.

H. Papa, I thought an architect was a man? I have often heard you speak of Mr. M., the

architect, who built the house at H.

P. Quite right, Henry; but we may call swallows little architects, because they do for themselves, and their young ones, what Mr. M. did for our friends at H. They build a very pretty, comfortable house. But I was remarking on the carelessness with which the swallows observe us either watching them, or disturbing them. They will persevere again and again to finish their dwelling in the spot they first fixed upon, though their work should be destroyed, and the materials thrown away.

When we come to talk of Mary's ostrich, we shall find the strongest possible contrast between that bird and the swallow. If ostriches find the least trace of a man having approached the spot which they have chosen for their nest, they will desert it immediately; and even if they have the nest full of eggs, they will break the eggs and

August, 1834. 4

decamp. How very different is the feeling with regard to mankind between them and swallows. I cannot better show you, than by telling you what happened to my friend himself last spring. I had it from his own mouth, and I am sure he tells no varnished tales.

A pair of swallows fixed upon the corner of his window, as a snug spot for their clay nest, and, "I dare say, (he observes, in a note I have before me,) they thought it a very comfortable nook for them: but I soon found them to be very dirty, troublesome, and noisy neighbours. So, to induce them to change my window for another place of abode, I pulled down their nest, when it was about half finished. They were not to be thus driven from their purpose, and, next morning, I found the damage nearly all repaired.— Well! I was determined to have my way, and they were as resolved to have theirs. So I pulled down, and they built up again. And this sort of warfare was carried on for some weeks. My curiosity was now alive to see how long they were determined to persevere. I therefore allowed them to make some progress before I destroyed their labours; and once they had completed the outward case of their nest. I then thought their patience must be exhausted. No such thing. I was surprised, next morning, to find these poor birds had again begun to lay the foundation of their house. Still I was resolved not to be outdone, so I suffered them to finish their nest entirely, the eggs to be laid, and the parents to begin to sit. I then took the nest down entire, without breaking it; but the piteous cries of the poor birds made me repent that I had done so; and I resolved, if possible, to repair the mischief myself. So I drove two nails into the wall, and then, with a piece of string, I succeeded in replacing the nest; but it was in so clumsy a manner, that a wide opening was left all round the top. Through the whole of this time the parent birds kept flying round me with most bitter wailings, reproaching me for my cruelty. Scarcely had I closed the window, before they flew to their home; and, finding the eggs uninjured, the female immediately took her station upon them, while her partner fell instantly to repairing the injuries their house had suffered; and, in a very few hours, he had succeeded in closing up the opening I had left. It was quite affecting to witness them. Every time he returned with the materials, which he busied himself in collecting, he was cheered and greeted returned with the materials, which he busied himself in collecting, he was cheered and greeted by the affectionate chirpings of his mate. She, poor bird, had her own duty to perform, which she did faithfully; and, I have no doubt, he felt rewarded for his toil by her kind and loving salutations. After this," says my friend, "of course I molested them no longer, but gladly allowed them to bring up their young ones in quiet and comfort, resolved to put up with any inconvenience rather than disturb and give pain to so industrious and faithful a pair."

What a lesson is given by these two poor birds, to many who have reason to guide them, but who allow their passions to stifle it? We

know, Mary, of a couple, not far from us, who are always jarring and crossing each other.— Every thing goes wrong with them. Instead of cheering each other, and doing each their duty with marks of love and affection, they seem never in their element but when they are quarrelling. And so they are always unhappy, and never thrive. And, Charles, do you renember my taking you to the cottage by the side of the hill, one evening last summer, where the good couple seemed to have but one mind and one heart? The wife was preparing her husband's supper, and he was digging in the garden to set some vegetables after his hard day's work elsewhere.

C. O yes, papa! and I remember you were particularly pleased with him for planting some rose trees just by the window, because she was fond of them, and some laurels to hide the pig sty. I remember he asked you to let him have some cuttings and layers from your garden.

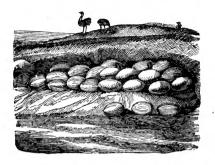
some cuttings and layers from your garden.

P. Yes, my child, I was much struck with the scene. And the consequence of their affection for each other is evident. They pull together, instead of contrary ways; and, while their house and children are all clean, and in their persons they are neatness itself, they are doing very well in the world, in their humble way. It is quite a pleasure to visit them. The same thing holds good exactly in higher life. The happiness or wretchedness of many a couple will turn upon this. Do they, like the swallows, assist and cheer each other, and have one object and interest; or do they thwart each other? It is a

most bounden Christian duty to bear each other's

burdens; loving God, loving each other; doing good; trying to be happy, and to make happy.

The Bible invites us, again and again, to live in peace together, and in mutual offices of kindness. How often, Mary, have I repeated to you that beautiful little poem, the 33d Psalm. "Many things (as Bishop Horne writes) are good which are not pleasant, and many pleasant which are and not pleasant, and many pleasant which are not good. But unity is productive both of profit and of pleasure: of profit, because therein con-sists the security and welfare of every society; and pleasure, because mutual love is the source of delight, and the happiness of one becomes the happiness of all."



CONVERSATION X.

OSTRICHES.

Mary. Now, papa, it is my turn, if you please. My choice, you remember, fell upon the ostrich. They are noble birds. I shall like to know all about them.

P. The ostrich is the largest bird known in the world. A full-grown bird measures seldom less than eight feet, reckoning from the top of the head to the ground, and they often are ten, and even twelve feet high.

M. Is it the same bird from which those beautiful feathers come, which ladies wear on their heads?

P. Yes, my child; unfortunately for the poor animals, the great value of their feathers is the cause of the death of numbers every year.

They are so great a prize, that the natives of the countries where they breed are constantly engaged in hunting them. They prefer taking them alive; but this is so very difficult, that, in

He anve; but this is so very difficult, that, in general, they shoot them.

H. Are there any in this country, papa?

P. None, except what are brought here as prisoners. They have never been known to breed out of their own regions.

C. Where do they live when they are at

home?

P. Their native haunts are the burning deserts of Africa and Arabia, where they are seen in large flocks, to the astonishment of the traveller.

M. The wings of this ostrich look very small; I should hardly have supposed they were large enough to carry so very heavy a bird. They do not seem much larger than a swan's.

P. You are quite right, my love; those wings cannot raise their bodies from the ground: when they move they use their feet only, and in this, as well as in some other points, they seem to be a sort of link between the feathered race and quadrupeds; just as some have considered the little creature, the bat, to be, at the other end of the chain.

M. Then, papa, if they cannot fly, I should have supposed they could be very easily taken, having such a large bulky body to carry on two legs. Any little boy could overtake a swan running on dry ground. Is it so with an

ostrich ?

P. Quite the contrary. The ostrich is the swiftest animal known: he will outstrip a horse most easily; and, were he to act wisely in his flight, he could never be caught by the same set of hunters. But, foolish bird! when he finds he is pursued, he runs off, indeed, but he is sure to make a very large circle, so that, instead of all the huntsmen following him, some of them cut across, and meet him. Still the chase, even with this advantage against the poor bird, is often kept up two or three days.

bird, is often kept up two or three days.

C. Is not this the foolish bird, papa, that hides his head in a bush, and fancies, because he cannot see his pursuers, that they cannot see him? I think I heard you say so once,

papa.

P. So it is said, my boy. When, after a chase of perhaps two or three days, he is spent with fatigue and hunger, he will endeavour to hide himself in the first thicket he can reach, or even by covering his head in the sand.

M. I remember, papa, you said, at the same time, that many persons who would laugh at the folly of the ostrich, were guilty of greater folly themselves. Will you tell me what you said?

I don't quite remember.

P. I think I must have been talking of those people who try to forget what they have done wrong, and foolishly act as though they fancied because they had forgotten it themselves, that God would forget it too; or because they shut out God from their thoughts, his eye would not be upon them. I'm sure, Charles, you can

repeat a portion of that hymn which describes the all-seeing eye of God, and is quoted in the Daily Readings from the Psalms?

C. O yes, papa, I have learned it quite by heart; it is so very beautiful.

Thou, Lord, by strictest search hast known My rising up and lying down: My secret thoughts are known to thee; Known long before conceived by me.

O! could I so perfidious be, To think of once deserting thee, Where, Lord, could I thy influence shun? Or whither from thy presence run?

If I the morning's wings could gain, And fly beyond the western main, Thy swifter hand would first arrive, And there arrest thy fugitive.

Or should I try to shun thy sight, Beneath the sable wings of night, One glance from thee, one piercing ray, Would kindle darkness into day.

P. But to return to the ostrich. From their habits of always living in the wildest deserts, no wonder if we do not possess the same correct knowledge about them, as we have of birds that breed nearer the dwellings of men. However, much information, on which we can rely, has been gathered by eye witnesses. When the time of laying their eggs and hatching their young ones approaches, they make a hole in the sand, in the most desert spot they can find; and three or four hens will lay their eggs in one nest, and will sit upon them in turns, in the

most kind and friendly manner possible: just as if two neighbours here agreed to watch their children in turns, while one of them went to the mill for flour, or to the town for marketings. In these nests there are sometimes thirty or forty eggs. But the most curious thing of all is, that a number of eggs are laid round the nest, never intended to be hatched, but for the purpose of feeding the young ones, which can-not at first either provide for their own suste-nance, or eat the hard food on which the old ones live.

H. But, papa, when you were talking about my swallows, you said they were, in one point, very unlike the ostrich. What was that, papa?

P. You remember, though my friend broke down the poor swallows' nest half a dozen

down the poor swallows' nest half a dozen times, they began to rebuild it in the same place; and even when he took away the nest and the eggs, upon which the female had begun to sit, no sooner did he tie it up again, than she began to sit again. On the contrary, if the ostrich finds the eggs at all disturbed, or if her eye or her nose inform her that any human being has been to her nest, she not only deserts it, but will smash all her eggs to pieces with her feet, trampling upon them with great fury.

H. What do ostriches eat, papa?

P. Their natural food is vergetables; but

P. Their natural food is vegetables; but they are such greedy creatures, that they will eat almost any thing, rags, and stones, and even pieces of iron. It is said, that one silly thing killed herself by swallowing a great quantity of quick lime. They are quite as mischievous as a herd of pigs in a corn field. Very often, in Southern Africa, a whole flock will attack a field of corn, and crop off every ear, leaving nothing for the poor farmer but the bare straw. So that these people have two strong reasons to wage war upon the whole tribe; in self defence, and to sell their plumage.

C. If they are so shy of men, I wonder how they can ever be tamed; and yet I think I have heard you say they are often tamed; and I remember hearing you say, that the king gave a very beautiful pair of ostriches to the late

Lord Londonderry.

P. Yes. The earl used to boast that he was the only subject at the coronation of George the Fourth, who wore a plume of feathers from his own ostriches. They become very tame, and often afford great amusement. A gentleman of the name of Adamson tells us a story, which I think may amuse us, though, if I am not mistaken, we should all, children and papa together, have rather seen what he describes with our own eyes.

H. O, papa! do tell us what it was: you have made me quite fond of hearing all about the ostrich. I think it is as good as the swal-

low, or the swan.

P. Mr. Adamson was on a visit at a place called Podor, near the river Niger, where there were two ostriches, so tame, that two little black boys mounted on the back of the largest. No sooner did the giant feel the weight of these

youngsters, than he trotted off with them seveyoungsters, than he trotted off with them several times round the village, just as easy as your pony, Charles, could carry, you and Henry. He seemed so pleased with the fun, that nothing could stop him till they blocked up the passage. I dare say the little urchins of negroes were as much delighted as their two-legged pony.

H. O, papa! I hope they were tied on. Had they a saddle or bridle?

P. No:—the ostrich would be a very useful bird indeed, if they could but guide him. I dare say they would use him instead of a mail coach. But, like balloons, when you once mount them, But, like balloons, when you once mount them, you must go wherever they please to carry you. Mr. Adamson directed a full-grown negro to mount the smallest, and two others, I hope youngsters, to cling to the largest. Neither seemed annoyed by the burden, and away they set; at first, only at a sharp trot; but when they became warm, they opened their wings like a swan, as if to catch the breeze; and posted off with such amazing fleetness, that they seemed scarcely to touch the ground. It reminds us of the book of Job, and its powerful language, "What time she lifteth up herself on high, she scorneth the horse and his rider."

C. Papa, I think you said the ostrich was

C. Papa, I think you said the ostrich was found only in Africa and Arabia; I thought they were in South America too?

P. There is a bird in that country very like the African ostrich; and perhaps it may be fair to call them American ostriches; but there is a great difference in the foot. The real ostrich

has only two toes; while the American bird, which is also much smaller, has three. O! I must not forget one funny stratagem by which the Africans are said to catch them. They used to hide themselves in the skin of a dead ostrich; and passing one hand up the neck, moved it up and down, to imitate the motion of a living bird; with the other hand they scattered grain about, to entice the birds into the snares.

But, my dear children, we must not end our conversation about this astonishing bird without referring to the passage in the book of Job, just before the sentence I have already quoted. Some people are disposed to think that the account there given differs from the reality, because they find that the ostrich is very anxious to keep her eggs and her young ones from the touch of man or beast. But the accounts on which these very people rely, fully make out the reality of what is said in these words of the Bible. Charles, will you read them?

"Gavest thou wings and feathers unto the ostrich which leaveth her eggs in the earth, and warmeth them in the dust; and forgetteth that the foot may crush them, or that the wild beast may break them? she is hardened against her young ones as though they were not hers," Job xxxix, 13.

P. Some have supposed these words to mean that the ostrich does not sit upon her eggs; but the word "warmeth" implies that she does herself heat them by sitting upon them. And in-

stead of returning, like the swallow, to her eggs or her young ones, if once disturbed she will desert both. The Arabs often meet with whole nests forsaken; and much oftener they fall in with a few straggling little ones, half starved and moaning about, like so many distressed orphans, crying for their mother. So that the very words of Job are most fully made out by the accounts of travellers. Thus, objections are often raised against the Bible, by persons who know just enough to see a difficulty, but not enough to remove it. It is quite wonderful how clear a light modern researches have thrown on various parts of Holy Scripture, confirming its accounts of mankind in former ages, and of the countries in which they lived.

CONVERSATION XI.

THE BOOK OF NATURE, AND THE BOOK OF GRACE.

One morning, as our young friends were returning from Mary's pretty mill, where they had been much amused by seeing the young ducklings swimming about the pond with as much ease, and pleasure, and fearlessness, as if they had already had the experience of a full year in life; their papa, who had accompanied them in their walk, recalled to Mary's mind the widely different appearance which the mill and pond, and all its accompaniments, had worn when they visited it

in the last winter. "Do you remember the wild ducks, Charles," said he, "which your brother frightened by his outcry at the squirrel?"

Charles. Yes, papa, I remember it very well. How very wild they were! They flew off in an instant. And how very tame those little things are now, sailing about the pond. They will come to the bank and pick up the crumbs we throw in, without any fear at all.

Henry. They are not half so much afraid as the old ones. Shall we come to see them again to-morrow, papa?

Papa. Perhaps we may. I can make no promise; but what were you going to say, Mary? I think you want to ask something.

Mary. If those ducks were neglected for a long time, would they become wild ducks?

P. I have no doubt they would, Mary. Most tame animals would, I suppose, fall back into a state of natural wildness, if they were long left to themselves. But Mary, tame as these ducks are, I have a notion that they would become much more so, less timid and more obedient, by a little discipline. You have just reminded me of an account which a gentleman, who reported only what he had himself witnessed, lately gave me of their kindred in the east. He was in Canton, and he was much amused by the curious mode the natives adopted of keeping and feeding their ducks. They build a boat with many floors, or stories, one above the other, which are intended for the ducks' sleeping apartments. A boat will hold, he thinks, five or six hundred. Well, every morning they bring the boat alongside the shore of the river, and put out a wide plank for a bridge. The bed room doors are then opened, and the ducks march out very orderly, and landing on the bank of the river, soon scatter themselves over the paddy fields in search of food.

"Pray stop, papa," said Henry eagerly, "I do not know what paddy fields are. Do they belong to Irishmen? Mary and Charles, you ought not to laugh at me so. Ought they, papa?"

P. Never mind, my boy, I will punish them as they deserve. Come, if you laugh at your brother's question, you must answer it; or confess that you deserve to be laughed at yourselves.

M. Indeed, papa, I cannot tell you, and I am sure Charles cannot, but I think they can have nothing to do with Irishmen; it is so far off.

P. Well, Henry! You see they are not much wiser than yourself. Paddy fields are the grounds in which they plant rice. And over these the swarms of ducks rove about all day, feeding upon what they can pick up. And when night comes, they all return to their houses to rest and sleep. And it is very curious, that though there are often six or seven boats in sight, they never mistake another's home for their own. Just as the salmon, when they return from the sea every year, are sure to find their own native rivers. You know that, Charles, do you not?

C. Yes, papa, I have heard you say so before.

It is very curious.

P. It is very curious indeed. Though the

Usk, and the Wye, and the Taff, all fall into the Bristol channel, a fisherman will (and I believe he can with safety) pronounce upon any one fish, whether it was a native of one river or another. Sometimes, though very rarely, a stray fish is found. One that perhaps was driven by a storm, or that by some accident has mistaken his way. And they immediately detect it. Just so these ducks. But I must tell you what part of the story amused me most. As night comes on, the master of each boat sounds a sort of loud whistle, or little trumpet, and the ducks are seen trotting home directly as fast as they can. As trotting home directly as last as they can. As they get near the bank, they try to outrun each other, and push, and rush through the crowd, the stronger knocking the weaker off the plank, splash into the river, who must swim to shore, and try again. The struggle becomes more and more serious toward the end; and all this is, because one of their attendants stands by the side of the plank with a bamboo in his hand, which the last duck is sure to feel to his cost. He invariably gives a sharp blow to the unfortunate lagger, who mounts the plank last.

H. How very funny that is, papa! I should like to try whether ducks in this country would

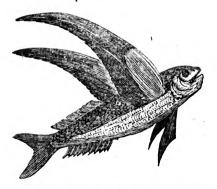
learn to be so obedient and clever.

P. I dare say they would, Henry. But I think you would do well to omit the flogging part of the system. I must tell you another anecdote of a very different animal, told me by the same gentleman. He was in a ship, sailing at the rate of eight knots an hour, when a great fish, three

August, 1834.

feet long, sprang out of the water and fell upon the quarter deek, where was a poor fellow mending a sail. The fish had a very pointed beak, and struck the sail maker on the arm so severe a blow, that he cried out piteously, and the blood began to flow fast. His shipmates hastened to his relief, rolled the fish in the sail, and cut it up for dinner.

M. How very strange, papa! Was it a flying fish. I have a picture of one.



P. No it was not a flying fish. They called it a king fish.

C. Do you think he aimed at the man, papa, to make a meal of him?

P. O, no. He was probably in chace of his

prey, or escaping from his enemy, and the ship going at so great a rate, came too quick upon him, before he could check his spring. I re-member when the gentleman told me the story, we were sailing along the isle of Wight, watching the porpoises rolling and sporting about; and that reminded him of the incident.

" Mary," said her papa, during their walk next day, "do you recollect any passage in the Bible, of which the docility and attachment of domesticated animals might have naturally reminded me! You remember we were talking about them yesterday."

M. I remember you read to me a passage once, in Isaiah, about the ox and the ass. I do not recollect all the words, papa; but I think

you mean that passage.

you mean that passage.

P. You have fixed upon the very passage, Mary. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." What is taught us, do you think, in these words?

M. Ithink, papa, God means us to understand, that a wicked man is condemned by the ox and the ass. How very striking that lesson is, papa!

P. It is, my love, very melancholy, to witness among God's reasonable creatures, so much determined rosistance to his will. Many parts of Scripture employ a similar argument. Indeed, it is quite wonderful to reflect, how much we are reminded of our duty, by every thing we see around us; and how many expressions in the Bible instruct us in the art of turning all we meet

with to good. The book of grace enables us to read the book of nature: and the book of nature bids us apply to the book of grace, for a knowledge of God and of our own hopes, which can be found only there.

C. I think I know, papa, but I do not know exactly what you mean by the book of nature,

and the book of grace.

P. Tell me first then, my boy, what you think?

C. I think the book of grace is the Bible.— Indeed I am sure of that. And I think that the book of nature is what we see about us, when we walk in the fields.

H. O, Charles, then that is a make-believe

book, I am sure.

- P. Charles is right, Henry. And it is a real book, not a make-believe book, though it is not made with paper and ink; and the lesson it teaches us is a real lesson too. And it requires as much instruction and practice to read that book, as it does to read a history. I have often read to you a lesson out of that book, my loves. And our blessed Lord has taught all Christians how to read it.
- M. O, papa, I so long to hear you give a specimen, as you call it, of that sort of lesson. I think you once told me, that our Saviour sent us for truth to the book of nature, when he said, "Consider the lilies of the field."
- P. That is exactly a lesson, my child, from the book of nature: I should wish you to repeat the whole passage. It is so full of comfort, and

assures us so fully of the care and love of our heavenly Father. I am sure you can recollect

it, Mary?

M. O, yes, papa; I remember it very well: "Consider the lilies of the field. They toil not, they spin not—and yet, I say unto you, that Solomon, in all his glory, was not arrayed like one of these. If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O, ye of little faith?"

H. Papa, I almost think I know what you mean by a lesson from the book of nature, and I can repeat one myself. Shall I, papa?

P. I shall have sincere pleasure in hearing

you, Henry.

H. I mean when our Saviour says, "Two sparrows are sold for a farthing, and yet our heavenly Father careth for them." And then he says, "We are of more value than many sparrows."

C. I remember, papa, what he says after that,

He tells us that "the very hairs of our head are

all numbered."

P. Well, my dears, we must now adjourn our conversation till another time. I quite delight in finding you making such progress in the knowledge of the Bible. We shall, if we live, read together many lessons in the book of nature, and in the book of grace. I trust God will enable us to turn what we read to good account. You will very soon learn, that the chief and best use of the book of nature is, when we can employ it as a kind of handmaid to the book of grace.

CONVERSATION XII.

THE MOON.

"O, PAPA!" exclaimed Charles, as he ran into the room where his father was sitting, "pray come, and see the moon. It has just risen over the side of the wood behind the tall sun: and I really think it is as large as the sun: and I really think it is as beautiful as the sun was when I watched him rise over the top of the hill. Pray come, papa. It is all so lovely.

Papa. Indeed, my boy, it has been a very lovely day; one of the sweetest spring days I ever felt: the air has been so soft and warm,

ever felt: the air has been so soft and warm, and yet clear, that all nature seemed to enjoy herself. I am rather tired after my long walk, but I must come, you invite me to so great a treat. Did you see the sun set, Charles?

C. I saw him just as he was going to set. It was very nearly the same time with the moon rising to-night. Last night the moon was up nearly an hour before sunset. I don't understand that, papa; will you explain it to me?

P. I will only come and just see the moon to-night, over your favourite high trees, Charles; and we will talk about her to-morrow. Where are Henry and Mary?

C. Mary is so very careful of Henry, papa, she is gone up stairs with him. She thought

he had a little cold, and she promised him you would go up and kiss him. She is coming down to you again, to wish you good night; but we are all rather tired, and shall be glad to go to rest.

Charles led his papa just round the corner of the house, and showed him the moon with much delight. And having received from him a hearty confession, that it was very beautiful indeed, felt no reluctance in retiring to rest. They met his sister at the foot of the stairs, bearing an invitation from little Henry to go up and kiss him before he was asleep. They all three went up together. As their papa wished them good night, he said to Charles, "Now, my boy, since you have asked me to talk to you to-morrow something about the moon, let me give you a question, and Mary may help you in answering it. How would the thought of next Sunday tell me that the moon was very near its full tonight; and, if it was full moon, how could I know that the moon rose just at the time the sun was setting, without my seeing either the sun or the moon?"

"O, papa," said Mary, "you have put two questions instead of one, and I am sure I cannot answer either of them. I love the moon, she is so very soft and gentle in her looks, and I shall be glad to hear all you will be good enough to tell us about her. I delight in that painting of a moonlight scene which hangs up in the dining room. I really think I love the moon better than the sun. Good night, papa. I am sure I

shall not be able to answer your question, if I think of it all night; so I will forget it, and go to sleep. All I know of it is that next Sunday is Easter day; but what that has to do with the moon, I cannot imagine.

P. Good night, my dear loves; I hope you will soon be asleep, and rise up to-morrow with clear heads and cheerful hearts. Heaven bless

vou.

you.

If the fair moon was the last in the thoughts of our young friends when they fell asleep, it was the first when they awoke next morning; and no sooner did they see their papa, than Mary said, "O papa, I cannot help Charles at all to answer your questions; they are quite a riddle to me. I hope you will explain them yourself to us, papa."

"Indeed, papa," added Charles, "I cannot guess at all what you can mean."

P. Well, my children, we will see what can be done presently. But I must remind Mary of

be done presently. But I must remind Mary of what she said last night; that she thought she loved the moon more than the sun. I do not intend to find fault with your choice, Mary; but in drawing such comparisons I think you ought to recollect how much more we are indebted to the sun than to the moon; and, indeed, that we owe to the sun even the light of the moon itself. You must, however, understand me correctly, children, when I say we owe any thing either to sun or moon. I mean that our debt of gratitude, in each case, is due to God, who employs these bright and beautiful creatures as means of conveying his blessings to us.

"O, papa," cried Henry, "are the sun and moon creatures? I think you called them so."

- P. I did, my boy, and so they are, because they were created and made by the Almighty, But they are not creatures like cows and sheep, because they have no life. I am sure Charles can remind us of a sentence where we use the word creatures to mean things without life.
- C. I think you mean in our grace before meat, papa; "Bless, O Lord, these thy good creatures to our use."
- P. Just so, my boy; and God has blessed his good creatures, the sun and the moon, to our use; and I trust he will "bless us to his service," as the grace ends. Charles. His faithful servants are always happy.

are always happy.

M. But, papa, will you tell me how we are indebted to the sun for the moon's light? She seemed last night quite on the opposite side of the sky; very far off from the sun.

P. That is the very thing, Mary; the farther she is from the sun, the more light she gives to us, and yet she borrows it all from him. Let us try to make this out, step by step. Do you know what is called reflection, Mary?

M. Yes, papa; I remember you explained it to me last summer, at the mill. The pond was quite smooth, and the water was very clear, and we saw all the trees, and the bank, and the flowers upon it, all as plain in the water, as the real objects themselves; and you told me, papa, that was reflection. I thought it was one of the prettiest pictures I ever saw. It looked so calm, and cool, and soft. And then when you threw a stone into the water, every thing danced up and down so prettily.

P. Very well, my child, that was, I remember, a very beautiful mirror, and a very good instance of reflection. The moon is, in that sense, a mirror, because it reflects the light of the sun. You know we have mirrors in this room.

H. Pray, papa, tell me what is a mirror? We can see no pond in this room, or from the windows. I think.

P. No, my boy, but a looking glass is a mirror, and so is the case of my watch. Come here. Henry, look at this. What do you see?

"I see my own face," said Henry, laughing; "but I cannot see my face in the moon, papa?"

P. No, Henry. I remember when you were a very little boy, you used to call it your own moon, and papa's moon, just as you felt inclined to claim every thing around you: but I allow, it was not because you saw your own face or mine in the moon. It is the sun's light which is reflected to us by the moon, and gives those beautiful night scenes of softness and sweetness, which Mary has so much admired.

C. I do not quite understand this, papa. If we look into a mirror, we see the image of the things reflected; just as Mary describes the trees and flowers on the mill pond; but we do not see the image of the sun in the moon?

P. Very true, Charles, we only see his light reflected. It is only from a polished surface that an image is reflected; but the moon is very much like this earth, with seas, and mountains, and valleys. I shall much like to make this clear to you.

Their papa then took a small looking glass, and holding it in the sun, showed them the sun's image reflected from it; though they could image reflected from it; though they could scarcely look upon it, the glare was so strong, and the bright dazzle went flash, flash, like lightning round the room, as the glass was moved about; and if it fell on any book or shelf that was before in shade, it brought it out, and made it almost as clear and bright as if the sun shone direct upon it.

He then took a sheet of white paper, and held the then took a sneet of white paper, and nead it slanting about a foot off from the corner of the room, just by the side of the window, and the children were quite delighted to see how much the corner was lighted up by the rays reflected from the paper, though they could not rettected from the paper, though they could not see the image of the sun in the paper. And they all, in turn, held it toward the light, and took it away again. At last, even little Henry said, "O, papa, I quite understand it now; the moon reflects the light of the sun upon the earth, just as this paper does upon the corner."

"Well, my boy," said his papa, "that is exactly so."

"But, papa," said Mary, "this does not ac-count for the moon being sometimes full, and sometimes only half lighted up, and sometimes

only a very little part lighted. Will you explain it to us, papa?"

P. I think you can understand it. Let us try. The moon moves round the earth once in a month, (or very nearly,) and in this journey of hers, she comes once between the earth and the sun, and then moves on farther and farther from him, till she is just on the opposite side. Last night, as you saw, when she rose on one side, the sun set on the other, and that was full moon; but when she is between the earth and the sun, it is new moon, and there is no reflected light from her at all. You shall learn the reasons of this when you are a little older. And now for Easter Sunday.

C. O, papa! I have been wondering a long time, whether what you have said has any thing to do with Easter Sunday. I thought you had

forgotten it.

P. Mary, you know what Easter is?
M. O yes, papa! It is the day on which our
Saviour rose from the dead.

P. Quite right, my love; the word Easter means a rising; just as we call that part of the world the east where the sun rises; though word the derive the word from a pagan feast.
Well! you know our blessed Lord was crucified
by the wicked Jews at their passover; and that
feast was kept always on the full moon. And it was the full moon that comes next after the twenty-first of March, according to our reckoning; and Christians have always kept Easter by the paschal full moon; that is, the full moon which regulated the Jewish passover. Now, Mary, what say you to my question?

M. It was not one question, papa; you put

two. I will try to answer one, and let Charles try the other.

P. Very well; you shall have your choice.

M. You asked, why my knowing that Easter

was next Sunday, would tell me that it was near full moon? Because, Easter Sunday is always the first Sunday after a full moon.

P. Very well. Now, Charles, for your "Why

and Because."

C. Why does my knowing that it is full moon, tell me that the sun was setting near the time of the moon's rising? Because, the moon is then always on the side of the earth opposite to the sun.

opposite to the sun.

"Quite right; and now what have you to say, my man?" said his papa, addressing Henry.

H. What was the feast of the passover, papa?

P. It was a very solemn feast to remind the people of God, every year, of his mercy and goodness in saving them from their enemies, the Egyptians. Mary, my love, I think you can teach your brother all about that very interesting event. At least I hope so.

M. O yes, papa, you have taught it me so often. Henry will very soon know it well, I

hope.

P. But mind! my child, on no account forget that we Christians have a much stronger reason for heartfelt gratitude to our heavenly Father, for his mercy, than ever the children of Israel

had. He saved them from Egypt, where they were cruelly treated, but he has saved us from the bondage of sin. He brought them into the land of Canaan; but, although that was so beautiful and fertile a land that it was said to flow with milk and honey, it is not to be compared to heaven-that place of rest, and peace, and joy, and love, to which our blessed Saviour will bring all good Christians.

M. Indeed, papa, I am quite glad Charles asked you to explain all about the moon to us; because it has led you to talk about our Saviour. But I remember once you told me something about the full moon at our Lord's death, and about the sun being darkened; but I forget quite what you said about it, will you tell me again, papa į

P. I dare say the point you have in your thoughts is the miracle of the sun being darkened when Christ died. I told you that it could not have been from an eclipse of the sun, because an eclipse only takes place at the new moon, and our Saviour's crucifixion was at full moon.

Was that so, my child?

M. O yes, papa; and so you said the darkness must have been caused by some act of God, beyond the common course of nature, and that is what we mean by a miracle.

"But, papa," said Henry, "I think you said the moon had mountains, and seas, and valleys,

like the earth; I never saw them."

P. No, my man, but there is little doubt to be entertained on that point. By means of telescopes, persons who know how to use them can very plainly distinguish all those things, and can measure how high the mountains are.

C. Have they ever been able to discover any

inhabitants there, papa, or houses?

P. No, my boy; there is good reason to believe that the moon has inhabitants; but whether there are men, or women, or any other animals, no one can tell. If there are, you will feel pleasure in learning that this earth repays to them the light they give to us with manifold interest; because the earth is so much larger than the moon. Just as if I throw the rays of the sun from a very large looking glass into a room, it will give many times as much light, as if I used a glass so much less.

But there is one curious circumstance which is beyond all doubt. The moon, as she travels round the earth, always keeps the same side turned toward it; and of course the other half is always turned away from us. So that the people on that other half, which we never see, can never see us; but if they want to see the earth, they must take a journey longer or shorter, just as they happen to live farther from the part we see, or nearer to it. How very strange that would be to us, would it not, Charles? Tell me, do you understand it?

C. I think I do, papa; it is just as if we were obliged to go to Spain, or Italy, or the East Indies to see the moon. I dare say, papa, if there are steam carriages, or any other conveyance there, they take up many parties of plea-

sure. I'm sure I should like to be one of the

company.

P. Those would be very agreeable expeditions, I dare say. But good morning, for the present, my children. We have almost forgot that there are lessons to be learned. I hope, however, our time has not been misspent.

CONVERSATION XIII.

SHEEP WASHING, -RIVER BATHING.

"O, papa," cried Henry, one fine morning in May, "Farmer Careful is going to wash his sheep in the river to-day. I should so much like to see them: and it is a fine morning, may I go, papa?"

Papa. Do you know, Henry, why the farmer takes so much pains to make his sheep clean? I fear it is not merely to make them comfortable

H. I know, papa, he is to have a sheep clean:
H. I know, papa, he is to have a sheep shearing very soon, and perhaps it is to prepare for that. I should be very glad to see the shearers.
P. It is so. The fleeces, from want of wash-

P. It is so. The fleeces, from want of washing, become very dirty, and it would be much more difficult to clean the wool after it had been shorn, than while it is on the sheep's back; and the farmer could not sell it unless it was cleaned. So, though Farmer Careful is a very good sort of a man, it is for his own sake, and not for the good of the poor animals, that he bathes them in the river. I suppose the farmers would grudge the time and trouble, or else it would be far

better for the sheep's health and comfort, if they would wash them often; and they would thrive so much more, that even the farmer's time and trouble would be fully repaid. However, Henry, I shall be glad to go with you, and your brother and sister shall accompany us.

"Well, Charles," said his papa, as they were walking leisurely to the bank of the river, where they saw the farmer's flock pent up by hurdle fences on the land side, but at perfect liberty to take to the stream, "do you think those poor things look pleased at the prospect of a bath this morning?"

Charles. Indeed, papa, they seem to be quite afraid of the water—see how they crowd against the hurdles: they don't know how very refreshing it will be. How clear the river looks! I

should like a bathe myself, papa.

P. It is rather too early in the season, my boy; beside, I think you are yet too young to trust yourself, or for me to trust you to a river.—Bathing is at all times dangerous: and even grown men should be always very careful: and boys ought never to venture in without very great caution; and never, if the river is deep, without having a man, and a good swimmer too, on the bank. A river is much more dangerous than the sea; for there are holes, and deep places in almost every river, suddenly sinking from shallow water. While in most sea bathing places the sands fall so very gradually and gently, that there is no danger of going beyond one's depth before one is aware of it.

Mary. Do not ladies bathe in the sea, papa? I think I have heard so.

P. Yes, my love; and some day or other I hope to take you to the sea; and then you may all enjoy rambling on the sands when the tide is out, and a good refreshing bathe when it is high water.

H. What is high water, papa? Is it when there is a flood in the sea? I am sure when it is high water in the river it is too muddy, and the stream is too strong for a grown man to bathe

P. Right, my boy; high water at the seaside is a very different thing. Some time or other we will talk about the tides, and I dare say you will be able to understand something of their nature. But we were speaking of the danger of river bathing. When I was a school boy, much older than Charles, I remember a sad event happening in this very river, which threw an amiable family into sudden and deep affliction. It was on a Saturday, in the middle of September, a very beautiful day, when the family, consisting of the father and mother, two brothers, and two, or perhaps more sisters were coming down this lovely stream, all enjoying the little vovage and each other's pleasure, and the mother, who had been an invalid, feeling refreshed by the soft air as the boat passed along. At length they reached a favourite spot, where parties often landed, and having spread their cloth under the shade of a branching oak, for many oaks are there, they enjoyed their social meal

together. After this repast they all joined in a prayer of thanksgiving to God for the restoration of health to the mother: and then the father said, "Come, ladies, you may walk gently in the shade, and pick your nuts. I will attend the boys while they bathe." The boys swam very well: but poor John felt tired while returning from the opposite shore, and sunk, never to rise again alive.

The affliction of his parents, and brother, and

sisters was beyond the power of any tongue or pen to describe; but happily for them they knew where to rest their sorrow, and seek consolation; and they were comforted. They afterward raised a tomb on the bank, near the place where he was drowned, and the inscription upon it bids us hope and believe that they were all sincere Christians, and that while they said from the heart, "Thy will be done," God gave them consolation, in the sure hope that their beloved departed one, when he was so suddenly snatched from his friends on earth, was received, through the merits of his Saviour, with mercy by the dearest of Fathers, and the best of Friends into heaven.

"O, papa," said Mary, her eyes moist with tears, "I hope you will let us see the tomb, and the place. Is it far off?"

P. No, my child, it is not a great way off. But I fear it is much injured by time. We have a very pretty drawing of the spot, which you shall see when you return home. You have forgotten, Mary, that I once read the account to

. 84

you in a pretty poem, whose author gives us the inscription in a note upon the lines:—

But why in verse attempt to tell That tale the stone records so well

"Poor boy!" said Charles; "it is a sad tale, papa."

P. Come, my children, let us walk nearer to the sheep. I see the shepherd and his bov are

going to begin.

- "Ö, papa," said Henry, "I am afraid they are hurting the poor things much. Do you see?—They pull them by the wool down into the water, just as if a man were to pull me by my hair, papa! I hope it does not hurt them much.—O! how well that old one swims! I am afraid the stream will carry him down and drown him."
- P. You have no cause for any of those alarms, Henry. I believe the shepherd does not hurt them; and do not you see they have so contrived the pen, that about ten or fifteen yards below there is a good landing place, on nice, clean ground. See, the old sailor makes for it;—now he is on shore.

M. How very nice and white he looks. I am sure he is more comfortable. There, my poor

fellow, shake yourself dry.

P. Well, my dears, the farmer says he shall begin to shear them on Friday; you will take care not to forget; and we will watch the process, from the washing of the sheep to—what do you think, Charles? and you, Mary?

M. I was thinking of the flannel jackets the men were dressed in.

C. And I, papa,—I think you mean to the cloth of which our coats are made. Is it so?

P. Both right, children.

M. It is a very interesting subject, papa.

P. Well, my dear child, we will soon return to it; but now let us hasten homeward. This diversion has broken in upon our morning's work; and we must now make up for it—I was going to say for the lost time—but I cannot regard that time as lost which is spent innocently, either in refreshing amusement, or pleasing conversation. However, my dears, we must all of us remember that sweet is rest after labour, and pleasure after exertion. I believe no one enjoys life really who has not some occupation worthy of himself. And of all secrets for happiness, one of the best is, "to make our duty our pleasure; and never, for the sake of present ease or enjoyment, to neglect it." And now to your studies, my children.

It should be added that while the party were watching the fleeces, one after another plunged into the stream, two salmon fishermen sailed down in their coracles, and gave additional in-

terest to the morning's amusement.



CONVERSATION XIV.

SHEEP SHEARING.

The sheep shearing soon came, and afforded great delight to our young friends. But Henry, who seems to have been more subject to fears for another than for himself, could not help exclaiming,—"I am very much afraid they will cut the poor things' flesh, papa. You have told me that shearing off the wool gives them no more pain than I feel when my hair is cut; but those knives are large: I am every moment afraid the poor things will be cut, and bleed, and cry out for pain."

P. I have no doubt, Henry, if you or I were to attempt to use those shears, we should either cut

the poor sheep's body, or snap our own fingers off; but those men and women have all learned how to use these formidable weapons skilfully, and there is no more fear of their hurting the sheep, than there is of the hair dresser cutting your head. You may rely upon it, if they were giving pain to them, the poor creatures would not lie so quiet as they are.

"O papa," said Charles, "I see the next process toward a coat. Those men and women yonder are rolling up the fleeces into round balls.

Will you tell me what comes next?"

P. The wool is then put into sacks, and either taken to the fair, where merchants, called wool staplers, buy it; or the farmer sends it direct to their warehouse. Here it is sorted by women, and boys, and men, who learn to distinguish not only the good from the bad, but all the different degrees of goodness: in careful houses, they separate the wool into seven sorts. The best is intended for our superfine cloth. The second best for what our great coats are often made of: and so on. And to what use do you think the worst of all is turned?

H. Perhaps to make the rough coats the poor

old men wear.

P. A fair guess, my young master; but it is to a much more humble service than that. It is sent off to the places where they make mops: but, I dare say, a careless unthrifty person would throw it away as useless.

C. Well, papa, what is done with the best

wool afterward?

P. The wool stapler sends it to the manufacturers, either into Gloucestershire, or Yorkshire, or some other parts, where the clothing trade is carried on; and there it undergoes many curious processes, before it comes into the tailor's hands. I shall be very glad to take you, if ever we have an opportunity, to see a cloth manufactory; but when we return home, I will see whether we have not a tolerably good account in some book, which I will read, while you are at your studies, and will endeavour to cull a few facts which may serve to explain the process generally.

But, Mary, my love, we cannot leave this scene of sheep shearing without recalling a very sweet passage of the Bible. Do you know to

what I allude

M. I think you refer to the passage in Isaiah, where the prophet says of our Saviour, "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." We read the passage together.

P. Quite right, my child.—Do you remember

when we read that chapter together?

M. O, yes, papa, it was on Good Friday; I learned the whole chapter by heart, and I love so much to repeat it: it describes the sufferings and death of Christ so very plainly. It brings him

quite before our eyes.

P. Charles! I know you have been reading the Acts of the Apostles lately. Is this passage quoted any where in that book?

C. I was just thinking of it, papa. It is in the chapter where the Ethiopian is reading in his

chariot when Philip joins him. He was reading this passage of Isaiah; and he asks Philip whether the prophet was then speaking of himself or of some other man.

P. I need not ask you, Charles, what answer

Philip made him?

C. It is said that he preached unto him Jesus. P. Yes. There was no other person on earth, nor ever had been, to whom these words would apply, except Christ; and every word agrees in him so exactly, that nothing could have been made to suit the circumstances of his death more fully, had it been written on purpose after the event. But how are we sure that it was not so event. But how are we sure that it was not so written? It is really so evident an act of providence, that we cannot too early become familiar with it; nor too sincerely be thankful for it. I think you can understand it, my dears. Those very words which we read in our Bibles now,—the same which the Ethiopian read, and which Philip explained to him,—were written seven hundred years before Christ was born, and have, ever since they were written, been in the care and custody of the Jews:—the very words are now read in their surgeogue, though their eves are read in their synagogue, though their eyes are still blinded, that they cannot discern their real meaning. What a providential circumstance that is! The Jews have been our librarians, and kept that book in safe custody for us. If the book of Isaiah had been in the hands of Christians only, it would have been said, that they had forged that chapter; but now such a charge is impossible. Do you understand what I have said?

C. I understand it very well, papa.

M. O, papa! I should be so glad for the Jews to become Christians! I think they would be so

happy.

P. They would, indeed, my love, if I may reason from those whom I have known: for I have been acquainted with some myself, and they assured me, they never felt the comforts of religion before their conversion. It was most gratifying to converse freely with them, and hear their expressions of satisfaction and gratitude. How beautifully, and soundly, too, has our dear friend, in the Christian Year, spoken of their conversion:—

He shall redeem them, one by one, Where'er the world-encircling sun Shall see them neekly kneel; All that He asks, on Israel's part, Is only that the captive heart, Its wo and burden feel.

CONVERSATION XV.

CLOTH MAKING.

Well, Charles, said their papa, a few days after the sheep shearing,—we all seem to have forgotten that we left our wool in its raw state, just landed at the manufacturer's: It is not our practice so to leave our work half done.

C. I assure you, papa, neither Mary nor myself had forgotten it: but we have been very busy with other things. And Henry too would not let us forget it. He wishes very much to learn how wool is made into cloth.

learn how wool is made into cloth.

P. You must bear in mind, that in our present state of manufactures in England, improvements are constantly being made; and that the method pursued now, is very different from any thing which prevailed a hundred years ago. And who knows, but in another hundred years our successors may have surpassed us, as much as we have improved upon those who have gone before us! You are aware, Mary, by what means the chief improvements have taken place.

M. I believe by machinery. Is it not?

mprovements have taken place.

M. I believe by machinery. Is it not?

P. Yes. Formerly almost every thing was done by hand: and now they have a machine for almost every process. This is a very important subject, and, perhaps, your attention may be directed to it, as you grow older. You know, that the steam engine has been one means of carrying on these improvements, to a degree beyond the conception of former times.

M. Light resurption to understand how a

M. I wish very much to understand how a steam engine works. Can you explain it to us,

papa?

- P. Perhaps so, my child, at some future time:
 I think now Henry is rather impatient to follow his sack of wool. Where did we leave off, Henry?
- H. We saw the sheep washed, and shorn, and the fleeces rolled up, and packed off to the manufacturer; and now we are to learn what he does with it, before he sends it to the tailor.

P. I ought to have told you, that it is only the

short wool which is made into broad-cloth; the long wool serves for bombazines, used chiefly to make gowns, and for camlets, such as my travelling cloak is made of. The short wool is first carded, and formed into small round rolls; then this is spun into threads by a machine, called a spinning jenny. It used to be spun, chiefly by women, with a large spinning wheel. These threads are then woven, very much as linen is woven. The cloth is then scoured; and afterward made more close and thick, by what is called fulling. Then comes a process which is chiefly curious because the utmost ingenuity has not been able to invent any thing artificial to perform it. And the manufacturer is still obliged to use what nature supplies.

M. What can that be, papa? I thought art had left nature nothing to do in making cloth.

P. Look at this cloth on my sleeve; you see it has a sort of down upon it. This they call the nap, and it is raised by carding the cloth with a kind of burr, which is very common in our country. Do you know what I mean, it is called the teasel

C. I think it is that sticky, prickly burr that we saw hanging on the colts' tails in the green lane. Is it not, papa?

P. Exactly the same. Well, they have tried many contrivances to produce the nap on broad-cloth, but all have failed: nothing will do except the teasel. Every invention of art employed instead, tears the cloth, or injures the surface: and so I believe, this is the only production of

nature which is used in the manufacture of cloth, just in the same state in which it grows in the field.

C. I suppose then, papa, they want very few, for there are not many about this country; and I never see any persons gathering them.

P. You are quite mistaken as to the numbers required: fifteen hundred, or two thousand are requisite to complete a piece of cloth. And in some countries, to supply this great demand, they raise them from seeds in a field, with as much care of cultivation, as our farmers raise their crops of wheat. There is a very clear account of this branch of husbandry in the Journal of a Naturalist; but I think the writer is quite wrong, in supposing that there were no teasels in England before they were brought here from foreign parts, on purpose to be cultivated for the cloth trade.

H. Well, papa, I should never have thought those burrs could be of any use at all. I suppose every thing might be useful, if we knew what it was fit for.

P. Indeed, my boy, the more you know, the more you will be surprised at the use to which many things are put, which you before would have thought perfectly useless. Who would ever have thought that the nasty grub-looking thing, the leech, could be used in sickness; and often, perhaps, so as to save a person's life who would otherwise die. There are many such instances. Every thing, I conceive, may be turned to some account.

C. But, papa, have I not heard that our countrymen use much foreign wool in making cloth? Ought they to do so?

P. I am sure they do: and I think they ought, if it makes better cloth. But we must not enter upon that question: if the tastes and studies of people do not change, you will hear such questions discussed quite enough, and quite soon enough, when you will be better able to understand them. But as to the fact, the most beautiful wool comes from Spain, where there are vast flocks of sheep, which are taken many hundred miles to feed upon the wide high grounds through the summer months, and return again for the winter. I ought to tell you, that they do not wash the sheep in Spain, before they shear them.

C. Has not the manufacturer much more to

here?

P. No, the wool comes into his hands in a much cleaner, and more pure state, because the Spanish farmers scour it after the fleece has been shorn, much more thoroughly than our people clean it in the river or brook before shearing.—Mary, I shall wish you to read an account of the Spanish shepherds, and their flocks, and their long journeys; I am sure you will be much pleased with it.

. M. I am sure I shall, papa. There are so many beautiful parts of the Bible, which I always think of, when I see a shepherd and his flock, or

read of them in foreign countries.

P. There are, indeed, my child, most sweet

and lovely passages in that best of books, to which our thoughts may be often drawn by what we see in the fields and meadows; but none more beautiful, than those which place our Saviour before us as the Shepherd of his flock. In enclosed countries, the shepherd's care is much enclosed countries, the shepherd's care is much lessened; it is in wide tracts of mountain pasture, or very large downs, that we see it to the best advantage. And, especially, you will find some truly interesting particulars in the accounts of the Spanish migratory shepherds and their flocks. But, Mary, I think I have heard you repeat that lovely passage of the prophet; I shall never be tired of hearing it. Let me hear you once again.

M. "He shall feed his flock like a shepherd; he shall grather the lambs with his arm and shall."

he shall gather the lambs with his arm, and shall gently lead those that are with young." It is

very sweet, papa.

P. Yes, my love; it does speak to our heart, when it so sweetly assures us of God's love and tender care for us all. There is another passage in the forty-ninth chapter of the same prophet, which you will find very exactly to agree with the account of the Spanish shepherds.

C. I don't know that passage, papa. Will

you repeat it?

P. It is this, "They shall feed in the ways, and their pasture shall be in all high places.—They shall not hunger nor thirst, neither shall the heat nor the sun smite them, for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them." Mary, you have often repeated the twenty-third Psalm, "My shepherd is the living Lord." What a beautiful little lesson Bishop Horne teaches us on that verse:—"Every flock should remind us of our wants, and every pasture should excite us to praise that love by which they are so bountifully supplied."

(To be continued in the next volume.)

CONTENTS.

CONVERSATION IV A	snowy da	y		Pag	ze	3
V.—Fe	bruary—'	Γhe	snow	giai	nt	12
VI.—Ti	e thaw					17
VII.—Bir	ds and th	neir	nests			24
VIII.—T)	e whistli	ng s	wan			35
IX.—Sv	allows					46
X.—Os	triches					54
XI.—Tł	e book o	f na	ture a	nd tl	ıe	
	book of g	race				62
XII.—Ti						70
XIII.—Sl	eep wash	ing	-Rive	r bat	h-	
	ing .					80
XIV.—SI	eep shear	ring				8€
XV.—CI	oth maki	ng				90







